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पुस्तक पर किसी प्रकार का निशान लगाना वर्जित है। कृपया १५ दिन से अधिक समय तक पुस्तक अपने पास न रखें।

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From the Journal of the Bihar and Orissa Research Society,
Vol. XVII, 1930-31, Part I.

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On the Interpretation of some Doubtful Words in the Atharva-Veda

(Thesis approved for the Degree of Doctor of Philosophy in the University of London)

By

Dr. Tarapada Chowdhury, M.A., B.L., Ph.D.,
Assistant Professor of Sanskrit, Patna College, Patna.

स्टाक प्रमाणीकरण १९८४-१९८५

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पुस्तक पर सर्व प्रकार की निशानियां लगाना वर्जित है। कोई महाशय १५ दिन से अधिक देर तक पुस्तक अपने पास नहीं रख सकता। अधिक देर तक रखने के लिये पुनः आज्ञा प्राप्त करनी चाहिये।

To the Memory

of

My Revered Guru

Mahāmahopādhyāya Prof. Rāmāvatāra Śarmā

~~294.1103~~ 294.103
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From the Journal of the Bihar and Orissa Research Society,
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II.—On the Interpretation of some Doubtful Words in the Atharva-Veda

By Dr. Tarapada Chowdhury, M.A., B.L., Ph.D.

[The system of transliteration followed here differs from that adopted in the Journal in representing ऋ by r̥, ऌ by l̥, च by c, ड़ by ṛ, the Anunāsika ˙ by ~, and in marking only the Udātta accent (′).]

Prefatory Note

This is an attempt to find the value of a certain number of obscure words found in the Atharvaveda. The suggested readings and meanings are by no means absolutely certain; they are to be taken for what they are worth. The main criteria (besides context) in determining them have been the following: (1) text-criticism, (2) linguistic principles holding in the Indo-European or Indo-Aryan languages or in Sanskrit itself, (3) uses, remarks, or parallel passages in later literature, and (4) facts otherwise known.

In suggesting an emendation of the text there is always a

Abbreviations

AB.=Aitareya Brāhmaṇa : Ait. Āraṇ.=Aitareya Āraṇyaka : Āp. Śr.=Āpastamba Śrautasūtra : ASS.=Ānandāśrama Sanskrit Series : AV.=Atharvaveda : Av.=Avestic : Baudh. Śr.=Baudhāyana Śrautasūtra : Beng.=Bengali : Bloomfield=M. Bloomfield, Hymns of the Atharvaveda, Sacred Books of the East, vol. 42 : Boisacq=É. Boisacq, Dictionaire Étymologique de la Langue Grecque. BR.=Böhtlingk and Roth, Sanskrit Wörterbuch : Brugmann=K. Brugmann, Grundriss der vergleichenden Grammatik der indogermanischen Sprachen : Ch. 8=Chambers, No. 8, manuscript of the Atharvaveda : Dhanva. and Rāja.=Dhanvantari- and Rājanighaṇṭu : Dār.=Dārila, commentator of Kauśikasūtra : GBr.=Gopatha Brāhmaṇa : Geiger, Pali Gramm.=Pali Litteratur und Sprache by W. Geiger : GOS.=Gaekwad's Oriental Series : Grassmann=H. Grassmann, Wörterbuch zum Rigveda : Grill=J. Grill, Hundert Lieder des Atharva-veda : Guj.=Gujrati : H.=Hindi : Henry=V. Henry, French translation of books vii–xiii of the AV. : Ind. Stud.=Indische Studien : Kauś.=Kauśika Sūtra : Keś.=Keśava, commentator of Kauśikasūtra : KS.=Kāṭhaka-Saṁhitā : Ludwig=vol. iii of his Der Rigveda : Mān.

tacit assumption that (1) the mss. either originate from the same source or could possibly be compared with and corrected by each other, and that (2) the tradition has been for the most part a written one. The results speak for themselves: but the following facts may be considered. (1) Most of the mss. come from Gujarat (12 out of the 20 authorities of S. P. Pandit, who, at p. 16 of the introduction to his edition, admits giving mostly the Gujarat tradition); (2) S. P. Pandit, Atharvaveda, vol. III, pp. 216 and 315, remarks (on the basis of the traditional readings of certain words as compared with their developments in the later languages) that the tradition of this Veda is derived from mss. and is not strictly oral. As to the time when these graphic confusions [*viz.*, of *p* (प) and *y* (य), *kt* (क्त) and *tt* (त्त), etc.] may have occurred, Bühler's Palæographic Charts IV, col. XVI and VI, col. V show that about the sixth or seventh century A.C. the respective letters began to be sufficiently similar to be confused with each other.

ákṣu-

mṛtyór ā́ṣam ā́padyantā́ṁ kṣúdhaṁ sedím vadhā́ṁ bhayám: Índraś cā́'kṣujālā́bhyā́ṁ Śárvaḥ sénām amū́ṁ hatam. 8. 8. 18.

ákṣum opaśáṁ vítataṁ sahasrākṣáṁ viṣūváti: ávanaddham abhíhitaṁ bráhmaṇā ví cṛtāmasi. 9. 3. 8.

Śr.=Mānava Śrautaśūtra: Mār.=Mārāthi: MBh.=Mahābhārata: MS.=Maitrāyaṇī-Saṁhitā: Nigh.=Nighaṇṭu: Nir.=Nirukta: Nep.=Nepali: Oldenberg=Ṛgveda, Text critische und exegetische Noten. Pāṇ.=Pāṇini: Pet. Lex. or PW.=Sanskrit Wörterbuch by Böhtlingk and Roth: Pischel, Prak. Gramm.=Grammatik der Prakrit Sprachen by R. Pischel: Ppp.=Paippalāda rescension of the AV: PTS.=Pali Text Society: Punj.=Punjabi: RV.=Ṛgveda: Śāṅkh. Āraṇ.=Śāṅkhāyana Āraṇyaka: ŚB. or ŚBr.=Śatapatha Brāhmaṇa: SBE.=Sacred Books of the East: SPP.=Shankar Pandurang Pandit as editor of the Bombay edition of the AV.: TA.=Taittirīya Āraṇyaka: Tāṇḍ. Br.=Tāṇḍya Brāhmaṇa: TPr.=Taittirīya Prātiśākhya: TS.=Taittirīya Saṁhitā: Up.=Upaniṣad: v.=verse: Ved. Chrest.=Vedische Chrestomathie: Ved. Concord.=Vedic Concordance by M. Bloomfield: Ved. Myth.=Vedic Mythology: Ved. Stud.=Vedische Studien: Vj.=Vaijayantī of Yādavaprakāśa, edited by G. Oppert: VS.=Vājasaneyī-Saṁhitā: Wack.=J. Wackernagel, Altindische Grammatik: Walde=A. Walde, Indogermanisches Wörterbuch. Wh.=Whitney, Translation of the AV.

ā́ vām̐ dānā́ya vavr̥tīya dasrā gór óheṇa Taugryó ná jívriḥ :
apáḥ kṣoṇí sacate mā́hinā vām̐ jūrṇó vām ákṣur ám̐haso yajatrā.
RV. 1. 180.5.

Previous Scholars: The commentary on both the AV. passages is wanting. Sāyana on the RV. passage takes *ákṣu-* as an adjective (=*vyāptaḥ*) qualifying *r̥ṣi-* or *yajamāna-* understood; *apáḥ*, according to him, means either *antarikṣam* or *udakāni*; *kṣoṇí* is either nom. du. (=*dyāvāpr̥thivī*) or loc. sing. (=*bhūmyām*). 'Eine Art Netz', BR. 'Wagenachse', Nachträge to the shorter Pet. Lex. Geldner, Ved. Stud. 1,136f., equates *ákṣu-* with *jāladaṇḍá-* in AV. 8. 8. 5 and renders it with 'pole', which in RV. 1. 180. 5 is 'die Stange der Wagens=Deichsel'. He is not, however, sure of the epithet *sahasrākṣá-* in AV. 8. 8. 18. See also his notes, Trans. of RV. vol. I, pp. 233f. Henry (who renders with 'perche' in AV. 8. 8. 18) on AV. 9. 3. 8, Bloomfield, SBE 42, pp. 586 and 598, and Oldenberg, RV. 1. 180. 5, cannot accept Geldner's meaning because of the epithet *sahasrākṣá-*, which they understand to mean 'with thousand holes' (Bloomfield). Accordingly Bloomfield, *l.c.* p. 598, suggests that 'a covering of wickerwork' might be meant in AV. 9. 3. 8. This, of course, does not fit in with the other two occurrences of the word. Grill renders, 'Flechtennetz'.

It seems that *ákṣu-* is only a bye-form of *ákṣa-*, both originally meaning 'pole', but the latter eventually being restricted to the pole between the wheels of a chariot, namely, the axle. Such duplicate forms ending in *-a* and *-u* are not rare, cf. for instance: *kr̥kavā́ka-* AV. 20. 136. 10: *kr̥kavā́ku-* 'hen,' *kriḍá-*RV. 1. 37. 1, 5: *krīḍú-* 'playing' ib. 9. 20. 7, *tanyatā́-*f. RV. 1. 180. 12: *tanyatú-* 'thundering', *turváśa-* : *turvaśu-*, n. pr., *pā́da-* : *pādú-*RV. 10. 27. 24 'foot', *māyā́-* : *-māyú-* in *durmāyú-* RV. 3. 30. 15 'magic', *śayā́-*f. RV. 3. 55. 4: *śayu-* in *śayutrā́* ib. 1. 117. 12, 10. 40. 2 'couch', *śára-* : *śáru-* 'arrow', *harṣa-* : *harṣu-* in *harṣu-mánt-* RV. 8. 16. 4 'joy', etc.

Prāk. *akkha-* has a meaning 'a measure of length, four cubits or twenty-four angulis',—Seth, Pāiyasaddamahaṇṇavo *s.v.*,—just the same idea as in the English measure of ength, 'pole'. Pāli *akkhavāṭa-* 'fencing round an arena for wrestling' probably contains *ákṣa-* in this sense. Beng. *ākh-* 'sugar cane', the *u* at the end of which is still perceptible in the pronunciation of Western Bengal, seems more likely to have come from *ákṣu-*, because of its resemblance to a bamboo pole, than from *ikṣu-*.[1] Beng. (Manbhum, dial.) has another word *ākhun* to denote a hooked bamboo pole, used for separating straw from corn.

It seems also probable that Gr. ἀξίνη 'axe, battle-axe'. Lat. *ascia* (<**acsia*, cf. *viscus* : ἰξός, *vespa*<** vepsa*), Goth, *aqizi*, old H. Germ. *acchus*, Germ. *axt*, old Ice. *ex*, *ǫx*, Ang. S. *æx*,—Boisacq, Greek Dictionary, s.v. ἀξίνη— and Eng. *axe* are connected with *ákṣu—ákṣa-*, the meaning in these cases having conceivably been transferred from the 'handle of the axe' to the 'axe' itself.

We shall now see how this meaning suits the passages quoted above. In AV. 8.8.18 *ā́ṣa-* is an uncommon word, which Whitney, followed by Henry, emends to *óṣa-* and translates *mr̥tyór ā́ṣam ā́padyantām* as 'let them go unto death's burning (?)'. He remarks, however, that only two of his MSS. read *óṣam*, all the rest *ā́ṣam*, 'which must accordingly be regarded as the traditional text, although unintelligible'. It is probably the same word as *āsá-* 'nearness' cerebralised by mistake, helped probably by the nearness of the preceding *r*.[2] *Mr̥tyór ā́ṣam*, etc., can then be paralleled by 3. 11. 2**b**=RV. 10. 161. 2**b**, *yádi kṣitā́yur yádi vā páreto yádi mr̥tyór antikáṁ nītá evá*. If this be acceptable, we may modify Whitney's translation thus: "Let them go unto the *nearness* of death, unto hunger, debility, the deadly weapon, fear; by *pole* and net, O Śarva, [do thou] and Indra slay yonder army". Poles of the net or the club are referred to as instruments of killing in the same hymn: v. 5, *antárikṣaṁ jā́lam āsīd jālaḍaṇḍā́ díśo mahī́ḥ : tenā 'bhidhā́ya dásyūnāṁ Śakráḥ sénām ápāvapat ;* v. 11, *tr̥ṇéḍhv ènān matyàṁ Bhavásya ;* and v. 12, *Sādhyā́ ékaṁ jāladaṇḍám udyátya yanty ójasā : Rudrā́ ékaṁ Vásava ékam Ādityaír éka údyataḥ.*

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[1] *Vaṁśa-* is given as a synonym of *ikṣu-*, Dhanvantari- and Rāja-nighaṇṭu, ASS., p. 156. Hindi *ūkh* (besides *īkh*) is probably a case of assimilation, *ikṣuḥ> ikkhu>* ukkhu> ūkh*. Cf. Pr. *ucchu=ikṣu-*, Brugmann, Kurze verg. Gram. d. idg. Sprachen § 330.

[2] Such irregular cerebralisation is found elsewhere in the text. Cf., for instance, *r̥túbhyaṣ ṭvā* 3. 10. 10, *sáṁ naṣ ṭébhiḥ* 2. 35. 2, *vi taṣṭhiré* 4. 6. 2, etc.

AV. 9. 3. enumerates the different things used in the construction of a *śālā*, a particular kind of thatched house still in common use in India. A description of a modern *śālā* with reference to the Atharvan hymn may be found helpful in properly understanding the hymn as a whole and the verse under discussion in particular. In the Mānbhūm district, before the walls are raised, a frame-work of the house is made by fixing posts (*upamít-*[1], v. 1) at short distances which are connected at the top by posts running all round (*parimít-*, v. 1). On these connecting poles rests one end of the slanting cross-poles (*saṁdaṁśá-*[2], v. 5), which, with their other ends, hold the dividing pole at the top (*páriṣvañjalya-*[3], v. 5, *viṣūvánt-*, v. 8).

These are laid over with sliced pieces of bamboo (prob. *paladá-*[4], v. 5 and 17) tied to the crosspoles by means of strings, made of a kind of grass, or bamboo-skins (v. 4). The top of this frame-work is then covered with straw, which is kept together by means of sliced bamboos spread upon it and tied to those below (v. 17). Walls are then raised, or, in some cases, the supporting posts are first connected by a net-work of rushes (v. 18), which is then plastered with earth. Sometimes the crosspoles of the thatch hang down a little beyond the walls and are then supported by a series of slanting poles, fixed against (*pratimít-*, v. 1) the outer sides of the supporting poles. Of furniture in such a house, two pieces are almost invariably to be found: the sling (*śikyá-*, v. 6), made of ropes, for hanging vessels on and the bamboo pole, sliced or intact, for hanging clothes on. The latter is hung down either from the crosspoles or from the ridge by means of cords tied to either end. When heavily laden, it would, of course, make a curve and thus resemble a head-band (*opaśá-*, for which see below). This must be intended by *ákṣu-* in the verse under discussion (*viz.*, 9. 3. 8); the epithet 'thousand-eyed (*sahasrākṣá-*)'—which, under any circumstances, would be an exaggeration—referring to its knotty joints. These, oval and slowly rising, resemble the eyeball to some extent, and for this reason they are often referred to as the 'eyes' of bamboo, cane, sugar cane, etc., in Bengali and other modern Indian languages.[1]

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[1] *Upamít-*, *parimít-*, and *pratīmít-* are all from the root *mi-* 'to build', 'to erect'. *Upamít-* is found also in RV. 1. 59. 1, 4. 5. 1, where a supporting pillar or post is intended, as well as *mít-*, ib. 10. 18. 12, with the same meaning.

[2] *Saṁdaṁśá-* usually means 'tongs'. These poles are so called, because each pair of them holds the ridge-pole as a pair of tongs. In Beng. they are called *kā̃ci* 'scissors', which gives the same idea.

[3] *Páriṣvañjalya-* is probably a corruption for—*ṣvañjanya-*, 'that which is to be embraced (*viz.*, the ridge-pole, by the cross-poles on either side)'; cf. Ppp. reading, *pariṣvañcanadasya.* For interchange of *n* and *l*, cf. *kanyánā-* RV. 8. 35. 5: *kanyálā-*AV. 'maiden', *péśanī-*f.: *peśala-* 'beautiful', *mulālí-*AV: *mṛṇālī-* 'lotus-stem', and Wack. 1. 175 (c). n.

[4] *Paladá-* seems to be a Prakritism for *pra-rada-*, containing the root, *rad-* in the sense of 'scraping', 'slicing', 'splitting', cf. *tásara-: trasara-*, 'shuttle'.

Accordingly, we may translate: "The out-stretched thousand-eyed pole, (like) a headband, hung down from (*ávanaddha-*) and tied on to (*abhíhita-*) the ridge, do we unfasten with our spell". The two epithets *ávanaddha-* and *abhíhita-* are significant as referring to the clothes-pole.

The RV. verse may be translated: "May I turn towards (*i.e.*, be inclined to give) a present for you, O wonderful ones, by the offering of a cow, like the aged son of Tugra (*viz.*, Bhujyu). Through your greatness, from water he goes to the earth; by you two (*vām*) his pole of distress is shattered, O adorable ones."

The pole here intended must be that, with slings at both ends, used for carrying loads (*vivadha-* or *vihaṅgikā-*, Hindi *bāhāṅg*), the idea being that he was thereby relieved of the load of distress that he had been carrying. I take here *apáḥ* as ablative singular of *áp-*, cf. Grassmann, s.v. *áp*, for use in singular; *kṣoṇí* as instrumental singular of *kṣoṇí-* 'earth', which is quite in consonance with the pada-pāṭha's considering it a *pragṛhya*, cf. Ved. Gr. § 72. 2 (c), and the pada-text of *āṣṭrí* AV. 6. 27. 3**b**, *mahí* 18. 1. 39**b** etc.; *mā́hinā*=*mahi*(*m*)*nā́*, the first vowel lengthened for the sake of metre and then confused with *mā́hina-*, which accounts for the accent; cf. *páthiṣṭhām* AV.

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[1] Nepali has *akhaṭo* for notches, which seems to be an extension of *akṣa-*.

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14. 2. 6d (*patheṣṭhā́m*, RV. 10. 40. 13d), 'accented as if it were a superlative' (Wh.); and *vām* in **d** as instrumental dual, cf. RV. 1. 158. 3a, *yuktó ha yád vāṁ Taugryā́ya perúr ví mádhye árṇaso dhā́yi pajráḥ*, and ib. v. 4d, *mā́ mā́m édho dáśatayaś citó dhāk prá yád vāṁ baddhás tmáni khā́dati kṣā́m.* For the story of Bhujyu's deliverance from the waters onto the dry land, cf. RV. 1. 116. 3-5, 117. 14, etc.

ákṣya-

éhi jīváṁ trā́yamāṇaṁ párvatsyā 'syákṣyam : víśvebhir devaír dattáṁ paridhír jívanāya kám. 4. 9. 1.

Previous Scholars : '*parvatasya trikakunnāmno gireḥ akṣam asi cakṣur bhavasi*'— Sāyaṇa. '. . . . bist eine Salbe vom Gebirge (?),'—Grill, who referring to 19. 45. 3 (*parvatī́yam ā́ñjanam*), suggests an emendation to *ā́ñjana-*. Quoting Roth's opinion that *ákṣya-* may mean 'belonging to the eye, *i.e.*, an eye-ointment', he remarks that the characteristics of the remedy do not admit of such a limitation and that he can rather conceive of an epithet *akṣayya-* or *akṣ ara-*. "Come hither ! thou art the living, protecting eye-ointment of the mountain given by all the gods as a safeguard unto life."—Bloomfield, who remarks in the notes, "Aksham does not mean 'eye', akshyam is otherwise unquotable. Nevertheless we have translated akshyam, for the passage seems to be a tantalising reverberation of Śat. Br. III. 1. 3. 12 (viz., *yatra vā Indro Vṛtramghaṁs tasya yad akṣy āsīt taṁ giriṁ trai-kakudam akarot tad yad traikakudaṁ bhavati cakṣuṣy evai 'taç cakṣur dadhāti*). He refers also to MS. III. 6.3. and TS. VI. 1. 1. 5, each of which gives a version of the same story. "Come thou, rescuing the living one ; of the mountain art thou for the eyes (?). . . ."— Whitney, who remarks, "The meter indicates that the true reading at the end of **b** is *ákṣyam*. . . . ; but *ákṣya* is unknown elsewhere and its meaning in this connection is obscure."

The bad construction and obscurity of meaning which follow from the usual way of splitting **b** seems to suggest that we have to deal here with two words instead of three, viz., *párvatasya āsyákṣyam*, 'living in the mouth of the mountain'. This would be a fitting epithet for *ā́ñjana-*, one variety of the soft rock from which it is made being found in the cavities of some mountains, the other in the beds of certain rivers ; cf. v. 10, *yádi vā'si traikakudáṁ yádi yāmunám ucyáse : ubhé te bhadré nā́mnī*. . . . , and *sauvīrāñjana-* and *sroto'ñjana-* in Vaidyaka, *e.g.*, Dhanva. and Rāja., p. 125, Bhāvaprakāśa, Srīveṅkaṭeśvara Press ed., p. 43. *Āsyákṣya-* (to be read *āsiakṣia-*) contains the present stem of the root *kṣi-* 'to live' (cf. pres. *kṣiyanti*) followed by the suffix *-a*, formed like *cakram-āsajá-* RV. 5. 34. 6, *a-paśy-á-* ib. 1. 148. 5, *sadāpr̥ṇ-á-* ib. 5. 44. 12, etc., Ved Gr. § 115. 3a, which (denoting the agent) normally accent the suffix. The verse may thus be translated: "Come thou! rescuing the living one, who art a liver in the mouth of the mountain; given by all the gods, an enclosure, as it were, for life."

The confusion of the copyist of the pada-pāṭha is easily accounted for in the reminiscence of the story referred to above and in the fact that *ā́ñjana-* generally means an eye-ointment. I say, 'generally', because there are indications in the same hymn and elsewhere that it was applied to other parts of the body as well, being thus equivalent to an ordinary ointment or medicated oil. Cf. v. 4., *yásyā'ñjana prasárpasy áṅgam-aṅgam páruṣparuḥ : táto yákṣmaṁ ví bādhasa ugró madhyamaśír iva ;* v. 8, *tráyo dāsā́ ā́ñjanasya takmā́ balā́sa ā́d áhiḥ ;* and 19. 45. 5, *ā́kṣvaí 'kaṁ maṇím ekaṁ kr̥ṇuṣva snāhy ékenā́ pibaí 'kam eṣām : cáturvīraṁ nair̥tébhyaś catúrbhyo grā́hyā bandhébhyaḥ pári pātv asmā́n.*

In this connection may be considered *áhi-* in v. 8 quoted above. The present state of accent and the padapāṭha require us to take *ādahiḥ* as two words and the commentator accordingly explains *áhi-* as 'snake-poisoning.' But coming together with *takmán-* (fever) and *balā́sa-* (cold ?)[1] it would rather refer to some malady as Whitney also has suggested. No disease of the name, however, is known. I should think that it is one word, *ādáhi-* 'burning, *i.e.*, the sore caused by burning,' cf. *ājā́ni-* 'birth' RV. 3. 17. 3, *ābhogí-* 'enjoyment' ib. 1. 113. 5, *saṁtaní-* 'clashing noise', etc. As ointments, including medicated oils, are prescribed for fever, cold, and burnt-sores, in their various stages, this meaning would suit the context quite well.

ádrūkṣṇa-

yát te vā́saḥ paridhā́naṁ yā́ṁ nīvíṁ kr̥ṇuṣe tvám : śiváṁ te tanvè tát kr̥ṇmaḥ saṁsparśé 'drūkṣṇam astu te. 8. 2. 16.

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[1] *Balā́sa-* is used frequently in the medical Śāstras as equivalent to *kapha-* or *śleṣman-* 'phlegm', 'expectoration.' Cf. Aṣṭāṅgahr̥daya, Sūtra. 23, 19; Uttara. 40, 31; and B.R., *s.v.*

Previous Scholars: '*tac ca vastraṁ saṁsparśe viṣaye adrūkṣṇam arūkṣam yathā mārdavam aśnute* (for *astu te*) *vyāpnoti gacchati tathā kṛṇmaḥ*.'—Sāyaṇa. '..nicht rauh sei's zur berürung dir'—Ludwig, p. 497. '..puisse ce contact t'être une caresse'—Henry. '..not rough to thy touch shall it be'—Bloomfield. '..be it not harsh to thy touch'—Whitney, noting that "SPP. reads 'with all his authorities' *ádrūkṣṇam* in **d**. Our mss. might doubtless all be understood in the same way, but some of them look more like *-ḍū-* or *-dū-*; *-rū-*, which our text unfortunately gives, is not found in any; neither *rūkṣṇa* nor *drūkṣṇa* appears to be met with elsewhere."

Ádrūkṣṇa- is undoubtedly the correct reading, which even the corrupt *'dukṣaṇam* of Ppp. points to. The word apparently contains the root *druh-* 'to harm', followed by the suffix *-sna*, Ved. Gr. § 118, and preceded by the negative particle. The absence of aspiration in *-dru-* points to the fact that *-kṣ-* in cases like this represents an earlier *-gẓh-*,[1] which has been lost in Sanskrit, Wack. I. § 209. a.

The lengthening of the root-vowel is similar to that found in *tīkṣṇá-* 'sharp': *tij-* 'to sharpen', *tigmá-*, TS. *hálīkṣṇa-*: VS. *halíkṣṇa-* 'a kind of animal', *śīkṣā-*: *śikṣā-* 'phonetics', which, according to Wack. I. § 39. n., have their *ī* from the desiderative, where *ī* is found several times before *-kṣ-*, partly in place of older *i*. To these may be added *níkṣaṇa-*: *nikṣ-* 'pierce,' and probably *dīkṣ-* 'to initiate a pupil': *diś-* 'to direct' and *rūkṣa-* 'rough': *ruj-* 'to break', 'to harm', with the same underlying idea as in *ádrūkṣṇa-* (BR. connect it with *rūṣ-* 'to make dusty', which is not convincing, both as regards meaning and change of *-ṣ-* to *-k-*, cf. Wack. I. § 118. n.). As instances of the lengthening of *u* gives Wack., *loc. cit.*, *pratyavarūhya*: *pratyava-ruh-* (Aufrecht, AB. 427), *nirūhya*, AB. 7.5.1: *nir-uhya*, *tūṣṇīm* 'silent': *tuṣ-* 'to be silent', VS. *sūmná-*: elsewhere, *sumná-*, Up. *sū́kṣma-*: VS. ŚB. *sukṣmá-*.

It will be seen in the above instances that the *i* or *u* in each case is followed by a conjunct whose last member or the last two, when it consists of three, are continuatives. Such conjuncts are, of course, easier to be pronounced as one whole, whether at the beginning or in the middle of a word. There grew up thus a dialectical tendency, as testified by TPr. 21.7.9 (mentioned in Wack. I. § 240. b), to consider such a conjunct in the middle of a word as belonging to the following vowel. The heaviness of the immediately preceding vowel, which is usual before a conjunct, being thereby shaken, there was occasion for a compensatory lengthening which is what we have in the above instances. The reason, then, why this phenomenon is not universal may possibly lie in the fact that the spelling was constantly corrected, where etymological connections were obvious.

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[1] Other instances from the RV. are: *dákṣat* 1.130.8, 2.4.7, *dakṣi* 2.1.10, *dakṣi* (voc.) 1.141.8, *dakṣúṣaḥ* (g.s.) 1.141.7, *dákṣoḥ* (g.s.) 2.4.4: *dah-* 'to burn'; *adukṣat* 1.33.10, *adukṣata* 1.160.3, *dukṣáḥ*, 7.4.7, *dukṣán* 1.121.8, *dúdukṣan* 10.61.10, 74.4, *dúdukṣat* 7.18.4: *duh-* 'to milk', etc. In all these cases the pada-text replaces *d* (the second one in reduplicated stems) by *dh* after the manner of later Sanskrit. Cf. Wack. I. § 160.

Ádrūkṣṇa- would thus mean 'unharming' (cf. *druhila-* in Mān. Śr. 2.14.14,..*druhilam ahataṁ vāsaḥ paridhāya*.., 'putting on rough, new clothes') in the above passage: "That which is thy cloth for putting round, the waist-strip that thou makest; we make it auspicious for thy body, be it unharming in touch to thee."

ádroghāvitā

kṛṇutá dhūmáṁ vṛṣaṇaḥ sakhāyó 'droghāvitā vā́cam áccha: ayám Agníḥ pṛtanāṣā́ṭ suvī́ro yéna devā́ ásahanta dásyūn. 11.1.2=RV. 3.29.9, which has *kṛṇota..vṛṣaṇam* in **a**, *'sredhanta itana vā́jam áccha* in **b**, and *devā́so* in **d**.

V. l.: Wh.'s collation-book gives *-avitāḥ* in **b** as pada-reading without note of variant. SPP. gives *-avitā*, following one or two of his mss. and the commentator. Ppp. is corrupt, but has in **b**, *adroghā vītā vātam matsa*.

Previous Scholars: '*adrohakāriṇām sucaritrāṇām avitā rakṣitā vācam accha ...ṛgrūpāṁ vācam abhilakṣya*,'—Sāy. 'Adj. Wahrhaftigkeit liebend'—BR. Bloomfield, p. 611, thinks that the Śaunakīya text scarcely yields sense in **b**, and that the RV. and the Ppp. texts suggest the reading, *ádroghā vīta vā́jam áccha* or *ádroghā áveta* etc., on the basis of which he translates: 'unharmed by wiles go ye into the contest.' Henry translates **b**, 'dans la direction de la parole (sacrée) confiants dans la faveur du (Dieu) inoffensif.' "Make ye smoke, O ye bulls, companions, ye that are aided by the unhateful (?), unto speech: the Agni (is) fight-overpowering, having good heroes, by whom the gods overpowered the barbarians"—Wh.

Ā́droghāvitā vā́cam áccha seems to be an exact paraphrase of *ásredhanta itana vā́jam áccha* in RV. *Ā́droghāḥ* and *ásredhantaḥ* both mean 'unharming' or 'unharmed.' For double Sandhi between *ádroghāḥ* and *avitā*, see under *eru*. The meaning 'to move', 'to go', for *av-*, given in the Dhātupāṭha and quoted by BR., has to be assumed for several cases: for instance, *avatká-* in *adó yád avadhā́vaty avatkám ádhi párvatāt: tát te kr̥ṇomi bheṣajáṁ súbheṣajaṁ yáthā́ 'sasi*, AV. 2.3.1, 'what runs down yonder, gliding off the mountain', etc.[1]; *ávani-*,[2] 'stream', 'river', or 'course of river', connected by some with *av-* 'to protect' and by others with *áva* 'down', both unsatisfactory: *ud-ávantau* in *ahám enāv údatiṣṭhipaṁ gā́vau śrāntasádāv iva: kurkurā́v iva kū́jantāv udávantau vŕ̥kāv iva*, AV. 7.95(100). 2. 'I have made these two stand up like two weary-sitting cows: barking like dogs (du.) springing up like wolves (du.)'[3]; *pra-av-* in *marúdbhiḥ prácyutā meghā́ḥ prā́vantu pr̥thivīm ánu* AV. 4.15.9 **c, d,** 'let the clouds dropped forth by the Maruts glide along the earth'[4], etc. For the older form *avita* instead of *avata*, cf. RV. 7.59.6, *ā́ ca no barhíḥ sádatā 'vitā́ ca spārhā́ṇi dā́tave vásu.*

Vā́cam is a case of de-voicing, which, so common in the Ppp., is also found several times in the Śaunakīya text; cf., for instance, *áva-tīryatīḥ* (mss.) for *-dīrya-* (Wh.) in 19.9.8d, *śáṁ no bhū́mir vepyamānā́ śám ulkā́ nírhataṁ ca yát: śáṁ gā́vo lóhitakṣīrāḥ śáṁ bhū́mir ávatīryatīḥ; vitā́vati* for *vidhā-*

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[1] Whitney renders "What runs down yonder, aiding (?) off the mountain," and remarks, "*Avatká* (*ava °tkám*: quoted in the comment to Prāt. i. 103: ii. 38; iv. 25) is obscure, but it is here translated as from the present participle of root *av* (like *ejatká*, v. 23.7. [cf. *abhimādayatká*, ÇB., *vikṣiṇatká*, VS.]); this the comm. favours (*vyādhiparihāreṇa rakṣakam*)."

[2] Johansson, IF. 2, 62, derives *ávani-* and *avatká-* (fn. 2) from an I.-E. root *eu̯e-* 'to be wet.' Cf. also Persson, *ib.* 35, 200.

[3] "....like (two) growling dogs, like (two) lurking (? *ud-av*) wolves,"—Whitney, noting, "The comm. explains *udávantau* by *goyūthamadhye vatsān udgr̥hya gacchantau*: Henry renders, 'that watch one another' [He would reject *ud* in a]".

[4] Whitney renders **c, d**: "let the clouds, started forward by the Maruts, show favour (*pra-av*) along the earth."

(BR.) in 12.2.38d (of which **c, d** are repeated as **c, d** of v. 52), *múhur gṛdhyaiḥ prá vadaty ā́rtiṁ mártyo nī́tya : kravyā́d yā́n agnír antikā́d anuvidvā́n vitā́vati ; priyāsam* for *bhriyāsam* (Sāy., Wh., Weber) in 3.5.4**c**, *Sómasya parṇáḥ sáha ugrám ā́gann Índreṇa dattó Váruṇena śiṣṭáḥ : táṁ priyāsaṁ bahú rócamāno dīrghāyutvā́ya śatáśāradāya ; bhā́ṛcīkaḥ* (majority of SPP.'s and one of Wh.'s mss.) for *-ṛjīkaḥ* in 18.1.30**c** ; *mathavyā́n* for *madhavyā́n* in 2.35.2**c** ; *yáti* for *yádi* (Wh.) in **10.3.6b**, *svapnáṁ suptvā́ yádi páśyāsi pāpáṁ mṛgáḥ sṛtíṁ yáti dhā́vād ájuṣṭām : parikṣavā́c chakúneḥ pāpavādā́d ayáṁ maṇír varaṇó vārayiṣyate*, etc.

aparāparaṇáḥ

avāstúm enam ásvagam áprajasaṁ karoty aparāparaṇó bhavati kṣīyáte. 12.5.45. (12.11.7). *yá eváṁ vidúṣo brāhmaṇásya kṣatríyo gā́m ādatté*. v. 46.

Previous Scholars : 'Adj. ohne Forsetzung, ohne Nachkommenschaft',—BR. "Elle le prive de fortune, de patrimoine, de posterité : il n'a plus ni ancêtres ni descendants, il perit. . . . ,"—Henry. "Celui (*viz.*, sense) de *aparāparaṇó* paraît ressortir à la fois du contexte et de l'analyse du mot,"—*ibid.*, commentary, p. 259. "Without abode, without home, without progeny, she makes him ; he becomes without succession (?) ; he is destroyed : "—Whitney.

BR. and Henry evidently connect *aparāparaṇaḥ* with *parāpara-* which expresses the idea of relativity such as, 'far and near', 'prior and posterior', 'before and behind', etc. But how they explain the suffix *-na* is not clear. In its absence it would rather have meant 'without anything else to stand by, far or near, before or after, in future or in the past', 'all alone by himself', 'stranded in the world'. A change in accentuation would, however, enable us to see in it two words (with double Sandhi), **áparāḥ* 'devoid of riches (*: raí-* 'riches')' and **áparaṇaḥ* 'devoid of pleasure', cf. *ápavrata-*, *ápodaka* -etc. For the correspondence, *ā-*(before consonants) : *āy-*(before vowels), cf. Wack. I. § 91, Ved. Gr. § 362. Compare also *śatá-rā-* RV. 10. 106. 5, which, according to Grassmann and Macdonell (*loc. cit.*), has *raí-* for its second member.

arāṭakī́-

é'yam agann óṣadhīnāṁ vīrúdhāṁ vīryā̀vatī : ajaśṛṅgy àrāṭakī́ tīkṣṇaśṛṅgī́ vy ṛ̀ṣatu. 4. 37. 6.

Previous Scholars: "*arā adātāro hiṁsakāḥ tān asmāt sthānāt aṭayati uccāṭayatī'ti arāṭakī; tīkṣṇaśṛṅgī tīkṣṇe ugragandhe śṛṅgākṛtī phale yasyāḥ evaṁguṇaviśiṣṭā,*"——Sāyaṇa. "N. der Pflanze Aġaçṛñgī oder Beiw. derselben........Vielleicht verwandt mit *arāla.*"——BR. "Hither hath come this mighty one (*vīryā́vant*) of the herbs, of the plants; let the goat-horned *arāṭakí*, the sharp-horned, push out".——Wh. Ludwig and Bloomfield also do not translate *arāṭakí*, nor *ajaśṛṅgí*, and they consider *tīkṣṇaśṛṅgí* as if in the instrumental ('with its sharp horns').

Arāṭa- in *arāṭakí* is evidently the same word as *arā́ḍa-* [1] in MS. 2. 5. 9, p. 59. 17, *aruṇás tūparáś caitreyó devā́nām āsīñ* (?) *śyétó 'yaḥśṛṅgaḥ 'śaineyó 'surāṇā́m, té 'surā utkrodíno 'carann, arā́ḍo 'smā́kaṁ tūpa* 3 *ro 'míṣām iti*, and *arāḍí-* in Ś.Br. 4. 5. 5. 5, *atha ya̳d upāṁśu̳`, hu̳tvā ūrdhva̳m anumā̳rṣṭi ta̳smād imā̳ ajā̳ arāḍī̳tarā ākra̳mamāṇā iva yanti*, and in TS. 5. 6. 21. 1, ... *vāruṇí kṛṣṇé vaśé arāḍyaù* [2] *divyā́v ṛṣabhaú parimaraú.* Sāyaṇa explains *arāḍyaù* in TS. as *ucchritaśṛṅgau* 'high-horned', but in view of the passage from MS. quoted above, where *arā́ḍa-* is contrasted with *tūpará-*'hornless', the meaning seems to be simply 'horned'. The first element in *arāṭa-*, viz., *ara-*, is most probably connected with *ará-* 'spokes', *ala-* 'sting of the scorpion (or, of an insect in general, cf. *alin-* 'bee')', *ā́rā-*'awl', etc., all denoting something pointed, considering how frequently the idea of piercing is associated with *śṛṅga-* 'horn', cf. *śíśīte śṛ́ṅge rákṣase viníkṣe* RV. 5. 2.9**d**, 'he sharpens his (two) horns in order to pierce the demon.' The second element is the suffix *-ṭa*, so frequently found in Apabhraṁśa. It is probably identical with the suffix *-ta*, [3] cerebralised through the influence of the neighbouring *r*-sound, although not immediately preceding.[1] For lengthening of the stem-vowel next preceding the suffix and a similar cerebralisation, cf. *kr̥kāṭa-* 'neck-joint': *kr̥ka-* 'throat', *śr̥ṅgāṭa-* '*Trapa bispinosa*': *śr̥ṅga-* 'horn'.

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[1] Sans. *ṭ*, between vowels, regularly becomes *-ḍ-* in Prākrit, and most of the modern Indo-Aryan vernaculars, cf. Pischel, Prak. Gramm. § 192; Geiger, Pali Gramm., § 38.

[2] Sāyaṇa (followed by others) connects *arāḍyaù* with *ṛṣabhaú* and accordingly takes *arāḍyà-* as the stem; but in view of the other two passages it seems preferable to take *arāḍí-* as the stem, the word qualifying *vaśé.*

[3] Suffix *-ta* is found in *án-ap-ta-* RV. 9. 16. 3 'not watery': *ap-* 'water', *ântita-* AV.6.4.2, 8.5.11 'near at hand': *ánti-* 'near', *ámanyuta-* AV. 12. 3. 31 'not wrathful': *manyú-* 'wrath', *avatá-* 'well': *áva* 'down', *párvata-* 'mountain' (lit., 'rugged'): *párvan*-joint, *śrómata-* :* *śroman-* (Grassmann), etc. It appears as *-ita* in *puṣpita, phalita*, etc.

Later Sanskrit *arāla-* 'bent', 'curved', 'crooked', must be a further development of the same word. From 'horned' to 'bent like a horn' seems to be an easy step. Intervocalic ṭ > ḍ > l (ḷ) is a common phenomenon in middle Indian, cf. Pischel, Prak. Grammar, § 238 ; Geiger, Pali Grammar, § 386.

As is clear from the quotation from Sāyaṇa above and from the synonyms *viṣāṇikā-* and *meṣaśr̥ṅgī-* given in the Dhanvantarinighaṇṭu, p. 23, the names and various epithets of this plant (*Odina pinnata*) are due to the hornlike shape of its fruit. The last two pādas of the above verse may be translated: "Let the horned *ajaśr̥ṅgī* ('goat-horned'), the sharp-horned, (or, with its sharp horns), pierce (the Gandharvas and Apsarases, mentioned above)." Cf. *arāyyàṁ brahmaṇaspate tīkṣṇaśr̥ṅgo 'dr̥ṣann ihi* RV. 10. 155. 2, *śr̥ṅgābhyāṁ rákṣa r̥ṣaty ávartiṁ hanti cákṣuṣā* AV. 9. 4. 17, etc.

alají-

visalpásya vidradhásya vātīkārásya vālajéḥ : yákṣmāṇāṁ sárveṣāṁ viṣáṁ níravocam aháṁ tvát. 9. 8. 20.

Previous Scholars: *Alají-* has been rightly identified by BR. and others with *alajī-* of the medical Śāstras, but the meaning of the latter has unfortunately been narrowed down, doubtless through an oversight, to 'a disease of the eye', and Bloomfield goes so far as to render it with 'inflammation of the eyes'. Henry reads *bālají-* instead. Whitney does not translate it.

As a matter of fact, *alají-* appears to be a kind of boil which may be formed in any part of the body. BR. were misled by the occurrence of the word among diseases of the eye in Suśruta, Uttara. Chap. 2, and thought they found support in the word *andhālajī-* (*ghanām avaktrāṁ pīḍakām unnatāṁ parimaṇḍalām: andhālajīm alpapūyāṃ tāṁ vidyāt kaphavātajām*, Suśr., Nidāna. Ch. 13, 6) which is simply a boil without a mouth. Bhelasaṁhitā, p. 91, considers the fifth layer of skin (of which it counts six layers) as the base of *alajī-* and *vidradhi-*, and Suśruta, Sūtra. Ch. 2. 7, 9, considers it as due to the morbidity of the flesh, along with various kinds of tumours and swellings (*adhimāṁsā-'rvudā-'rśo- 'dhijihvo-'pajihvo-'pakuśa-gala-śuṇḍikā-'lajī- māṁsasaṁghātau-'ṣṭhaprakopa-gala* [*gaṇḍa*]*- gaṇḍa-mālā-prabhṛtayo māṁsadoṣajāḥ*). Vāgbhaṭa counts it among boils due to Gonorrhœa (*prameha*), *dahati tvacam utthāne bhṛśaṁ kaṣṭā visarpiṇī : raktakṛṣṇātitṛṭ-sphoṭa-dāha-moha-jvarālajī*, Aṣṭāṅgahṛdaya, Nidāna. 10, 39 (cf. Suśruta, Nid. 6.14, 18), '*alaji* burns the skin, while rising, is very troublesome, expansive, reddish black, and attended with severe thirst, eruption, inflammation, fainting, and high temperature'; among diseases of the face, *gaṇḍālajī sthiraḥ śopho gaṇḍe dāhajvarānvitaḥ*, ib. Uttara. 21. 12, '*a gaṇḍālajī* is a firm tumour on the cheek, attended with inflammation and high temperature'; among diseases of the eye, *kanīnasyā'ntar alajī śopho ruk-toda-dāhavān*, ib. Uttara. 10. 9 (cf. Suśruta, Uttara 2. 8.), '*alajī* is a tumour in the pupil with pain, pricking sensation, and inflammation'; and elsewhere. A comparison of the above passages would point to its being a boil or tumour similar to *vidradhi* (abscess), but much smaller.

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[1] Cf. Pā. *paṭi*: *prati*, Pā. *paṭhama-*: *prathama-*, Saṁh. *dārvāghāṭa-* class. *cārvāghāṭa-*: *āghāta-*, *garuḍá-*: *garutmant-*, class. *asr̥pāṭa-* 'bleeding' (lex.): *asr̥k-pāta-*,—Wack. I. § 146 (a), para 5.

álpaśayu-

yé mā krodháyanti lapitā́ hastínaṁ maśákā iva : tā́n ahám
manye dúrhitān jáne álpaśayūn iva. 4.36.9.

V. l.—Sāyaṇa has *lipitaḥ* (=*upadigdhāḥ, saṁkrāntāḥ*) in a, and *durhatān* (=*duṣṭahananena viṣayīkṛtān*) in c. The pada- mss. read *lapitā́*, which SPP. emends to *-tāḥ*. Whitney suggests emendation to *lapitvā́*.

Previous Scholars : '.... *jane janasaṁghe tatsaṁcārasthale avasthitān alpaśayūn, parimāṇataḥ, alpakāyāḥ śayanasvabhāvāḥ saṁcārakṣamāḥ kīṭā alpaśayavaḥ, te yathā prāṇisaṁcāreṇa hanyante tadvad aham anāyāsena apunarbhavaṁ hanmī'tyarthaḥ.*'—Sāyaṇa. 'Ein bestimmtes lästiges Insekt oder dgl.'—PW. (V. 1055), and others have followed ('Ungeziefer'—Grill, 'small vermin'—Bloomfield, 'mites (?)'—Whitney), except Ludwig, who translates : 'die mich erzürnen, zum sprechen gebracht (wie fliegen den elefanten) | mein ich, sind sie unglücklich, nur kurze zeit im volk verweilend.||' Grill ('durch Gesumm') and Bloomfield ('with their jabber') seem to consider *lapitā* as if in the instrumental.

The redundant syllable in the first pāda and the two obscure words *lapitā́* (or *lipitā́ḥ*) and *álpaśayu-*, which can hardly be reconciled with the context in a satisfactory manner, make it obvious that the passage is corrupt. The meaning of *álpaśayu-* as given by Sāyaṇa and hesitatingly followed by others is a mere guess. The word does not appear to be found anywhere else. *Śayu-* is found elsewhere in the sense of 'the sleepy one', especially the snake called *ajagara*, or of 'couch' as in *śayutrā́* (RV.). Neither of these meanings would suit *alpaśayu-*, which, as a Bahuvrīhi, would mean 'one having few *śayus*'. On the other hand, the adjective *dúrhitān*, which means 'miserable' as in RV. 8. 19. 26 (*ná tva rāsīyā́ 'bhíśastaye vaso ná pāpatvā́ya santya : ná me stotā́ 'matīvā́ ná dúrhitaḥ syā́d Agne na pāpáyā*), suggests that *álpaśayūn* is probably a corruption for *álpapaśūn* (so also Grill, p. 139). Compare, AV. 12. 4. 25, *anapatyám álpapaśuṁ vaśā́ kṛṇoti pū́ruṣam*, and 4. 17. 6, *kṣudhāmāráṁ tṛṣṇāmārám agótām anapatyátām*, where, as in many other places, want of cattle is considered equivalent to misery. The process might have been this : by an unconscious metathesis in the mind of the copyist *álpaśapūn* was written in place of *-paśūn*, which then was easily simplified to *-śayūn*, helped by the similarity of the letters *p* (प) and *y* (य) [1] as well as by the comparative intelligibility of *-śayu-* as against *-śapu-*.

The first hemistich seems to have originally read, *yé me dháyanti lohitā́* (or *-táṁ*) *hastíno maśákā iva*. The first step seems to have been probably the intrusion of the root *krudh-* from the following verse, after which *lohitā́* (or *-tám*) might have been consciously changed to *lapitā́* ('jabbering' ?) in order somehow to agree with it and, of course, the genetives *me* and *hastíno* to the corresponding accusatives. Sucking of blood being what is expected of the *piśācas*, the eaters of raw flesh (cf. AV. 5. 29. 9, *kravyā́dam Agne rudhirám̐ piśācám*), against whom the whole hymn is directed, the verse may be translated (with these emendations): "Those who suck my blood as mosquitoes that of the elephant; them I consider wretched, as, among the people, those who have few cattle".

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[1] Another curious instance of confusion of these two letters, followed by a syncopation of the preceding vowel, appears to be *abhíśastyā-* in 6. 120. 2, *bhūmir mātā́ 'ditir no janítraṁ bhrā́tā 'ntárikṣam abhíśastyā naḥ : dyaúr naḥ pitā pítryāc cháṁ bhavāti jāmím ṛtvā́ mā́ 'va patsi lokā́t*, which is of such an obscuring character that Whitney is forced to remark ; 'the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding the text extremely obscure'. If, however, we see *abhíśastyā(ḥ)* < *-śastiyāḥ* < - *śastipāḥ*, the meaning is quite clear : "The earth our mother, Aditi our birthplace, the atmosphere our brother, are our protectors against imprecation ; may heaven our father be weal to us from paternal (guilt) ; having harmed my relatives, may I not fall down from the wished-for-world". The reading in a, *ábhiśasta énaḥ*, in TA. 2. 6. 29 is due to a different kind of confusion, that between *p* (प) and *e* (ए) ; thus, *ábhiśasta énaḥ* < *-śasti panaḥ* < *-śastipā naḥ*. For other examples, see *eru*.

ávarjuṣīṇām

turā́ṇām áturāṇām̐ viśā́m ávarjuṣīṇām : samaitu viśváto bhágo antarhastám̐ kṛtám̐ máma. 7. 50(52). 2.

tvám̐ no vā́vav eṣām ápūrvyaḥ sómānām̐ prathamáḥ pītím arhasi sutā́nām̐ pītím arhasi : utó vihúnmatīnām̐ viśā́m̐ vavarjúṣīṇām : viśvā́ ít te dhenávo duhra ā́śiram̐ ghṛtám̐ duhrata ā́śiram. RV. 1. 134. 6.

Previous Scholars: '*dyūtakriyām aparityajantīnām*',—Sāyaṇa on AV. "Ob reich sie; sind oder nicht, die Leute helf kein Widerstand; ......"——Grill. "Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand".— Whitney. "The meaning of *ávarjuṣīṇām* in **b** is extremely problematical; the translators "wehrloss" etc. Comparison with *viśā́m̐ vavarjúṣīṇām* RV. 1. 134. 6. and the irregularity of the unreduplicated form, make the reading very suspicious; Ppp. has instead *devayatīm*.... " —*ibid.*, notes. Grassmann and the RV. translators in general consider *vavarjúsīṇām* as containing *vṛj-* 'to spread', thus meaning 'those who have spread the kuśa-grass'.

The meaning given to *vavarjúṣīṇām* in RV. may suit the context quite well, but *viśā́m̐ vavarjúṣīṇām* and *viśā́m ávarjuṣīṇām* are so much alike that one cannot help thinking that they probably express the same idiom and contain essentially the same words. Both *vavarjúṣīṇām* (: *vṛj-*' 'to spread') and *ávarjuṣīṇām* (: *vṛj-* 'to give up') are irregular if they are really perfect participles with *-vas*, the former because there is scarcely another example in Sanskrit of *-vas* with the strong stem of the perfect,[1] and the latter because of the want of reduplication. The Ppp. reading *devayatī(nā)m* 'worshipping the gods' in the corresponding passage seems to be a paraphrase of *ávarjuṣīṇām* in the Śaunakīya text. For the phrase, cf. RV. 1. 36. 1 (*viśā́ṁ devayatī́nām*), 1. 77. 3, 3. 6. 3, 7. 69. 3 (*devayántīr viśáḥ*). Now, *ávarjuṣīṇām*, if containing *ávas-* 'help, protection (of the gods)' and root *juṣ-* 'to enjoy', 'to relish', with suffix *-i*, would give almost the same idea. The Rigvedic passage might in that case be considered as containing *viśā́m u avarjúṣīṇam*, which would first became *viśām v avar-*, as in VS. 23. 44, *śám v astu tanvè táva*, or AV. 6. 56.3, *sám v āsnā́ 'ha āsyàm*, and later on, when the meaning had become obscure with the consequence that *vavarjúṣīṇām* was considered one word, *-m* would naturally be changed to Anusvāra. Change of *-as* to *-ar* is not regular, but there are instances. Cf. *ánar-viś-*. RV. 1. 121. 7: *ánas-* and Wack. I. § 28 (γ). Or else, which is more likely, *ávar-* may be a parallel stem with *ávas-*, just as *amnar-: amnas-* (Pāṇ. 8. 2. 20), *usár-: usás-*, *ū́dhar-: ū́dhan-: ū́dhas-; áhar-: áhan-; ratharyati: rátha-*, *vádhar-: vadhá-*, *vanar-* in *vanargú-*, *vanárṣád-: vána-*, *saparyati-: sap-* 'to worship', etc.

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[1] Cf. Ved. Gr. § 491-92: Brugmann, Grundriss § 136. para. 4, "die Wurzel silbe erscheint meist in Tiefstufengestalt, regelmässig im Arischen.... " The latter, *loc. cit.*, notes some exceptions from Gr. and Goth.

Avár- in *avár mahá Indra dādṛhí śrudhí naḥ śuśóca hí dyauḥ kṣā́ ná bhīṣā́ adrivo ghṛṇā́n ná bhīṣā́ adrivaḥ* ......RV. 1. 133. 6, in the hymn just preceding the one considered above and attributed to the same Parucchepa Ṛṣi, may also be the same word. It has been so far considered an instance of *avás-* 'downwards', —the only instance of its ending in *r*. But its identification with *ávas-* gives a much better meaning, when *dādṛhi* (which has been tabulated by Grassmann under *dar-*, *dir-*, 'to burst', 'to split up', with a query) is, at the same time, considered a form of the root *dṛ-* 'to take notice of', 'to regard', which would be quite regular: "Take notice of our great cordial (Grassmann, s.v. *ávas-*, meaning ii), O Indra, (and) listen to us: for the heaven has burnt like the earth (?) for fear, for fear of heat, O you carrying stone ...." If that be the true meaning, the explanation of the present accentuation lies in the confusion of *dādṛhi* as above noticed.

aśvakṣabhā́-

iṣirā́ yóṣā yuvatír dámūnā rā́trī devásya Savitúr Bhágasya: aśvakṣabhā́ suhávā sáṁbhṛtaśrīr ā́ paprau dyā́vāpṛthiví mahitvā́, 19. 49. 1.

Previous Scholars: "*aśūni āśūni svaviṣaye śīghra-pravṛttīni akṣāṇi cakṣurādīndriyāṇi abhibhavati tiraskarotī'ti aśvakṣabhā, cakṣurādīnirodhike 'ti yāvat. .... yad vā 'aśvasya budhnaṁ puruṣasya māyum 'ity uttaratra vakṣyamāṇatvād ayam arthaḥ: aśvān kṣāpayati kṣapayatī 'ti aśvakṣā, aśvakṣā bhā dīptir yasyāḥ sā.*" — Sāyaṇa. "The lively woman, household maiden, night, of god Savitar, of Bhaga, all-expanded, of easy invocation, of assembled fortune (*?-çrí*), hath filled heaven-and-earth with greatness". —Whitney. "In **c**, all the mss., with the comm. and SPP., read *açvakṣabhā́* (*açvà kṣabhā́*), which, as being unintelligible, our edition emends at a venture to *viçvá-vyacās*, and the translation follows the latter, for lack of anything better........ Ppp. reads *açvakṣarā.*" — *Ibid.*, notes.

The correct reading may probably be *aśvakṣubhā́* 'restless or swift like a horse': *kṣubh-* 'to put in motion,' 'make restless,' cf. *kṣubhā́* (Grassmann, "*kṣubh*, f., schnelle Bewegung") in RV. 5. 41. 13, *vidā́ cin nú mahā́nto yé va évā brávāmo dasmā vā́ryaṁ dádhānāḥ: váyaś caná subhvà ā́'va yanti kṣubhā́ mártam ánuyataṁ vadhasnaíḥ.* If this be the true reading and meaning, it would lend the idea of swiftness to the verbs *ā́ paprau* in **d**, and *áti aruhat* in v. 2 **a**.

asaṁsūktagilá-

Rudrásyai 'labakārébhyo 'saṁsūktagilébhyaḥ: idáṁ mahā́syebhyaḥ śvábhyo akaraṁ námaḥ. 11. 2. 30.

Previous Scholars: "To Rudra's howlmaking, unhymned-swallowing (?), greatmouthed dogs I have said this homage."—Whitney, who notes, "The obscure *asaṁsūktagilá* (Ppp. *-girebhyas*) is paraphrased by the comm. with *asamīcīnam açobhamāna-vacanaṁ gṛṇatti bhāṣante.* How *asaṁsūkta* should come to mean 'unmasticated' as given in the Pet. Lexx. does not appear. The translation given above conjectures 'not having a hymn with it'". "Aux hurleurs de Rudra, | qui dévorent ceux qui n'ont point d'hymnes [à leur chanter]...., " —Henry, who remarks in the commentary, "Je lis *asūkta* 'dépourvu d'hymnes,' le sens implicite étant: 'par conséquent, ils ne nous dévorent pas, nous qui avons un hymne à te chanter'".

The correct reading appears to be *asaṁsūtta-gilébhyaḥ* 'swallowing what is not properly cooked (or not cooked at all)'; *sūtta-*, past participle of *svād-* (alternating with *sūd-*, cf. *sūda-* 'cook' and Wack. I. § 20 and § 79 b) 'to make tasteful', 'to cook', formed in the same way as *nuttá-: nud-*, *vittá-: vid-*, *sattá-: sad-*, etc. The mistake may be due to one of the following reasons: (i) *tt* (त्त) and *kt* (क्त) are very easily confused: (ii) *kt*>*tt* in Pāli, Prāk. and the vernaculars, this being known to the reader or writer, a mistaken attempt to re-Sanskritise it is conceivable; and (iii) *sūkta-* being in much more general use than *sūtta-*, an emendation of the latter, if it is not understood, to the former is also conceivable. It will be seen that 'uncooked-swallowing' is a much happier epithet for dogs than any other that could come from *asaṁsūkta-*.

áharjāta-

sáṁ vo goṣṭhéna suṣádā sáṁ rayyā́ sáṁ súbhūtyā : áharjātasya yán nā́ma ténā vaḥ sáṁ sr̥jāmasi. 3. 14. 1.

ā́ tvā cr̥tatv Aryamā́ Pūṣā́ Bŕ̥haspátiḥ : áharjātasya yán nā́ma téna tvā́ 'ti cr̥tāmasi. 5. 28. 12.

Previous Scholars: '*ahany ahani jāyata ity aharjātaḥ prāṇiviśeṣaḥ, tasya yan nāma aharjāta iti tena nāmnā.*'—Sāyaṇa on 3.14.1. Whitney renders *áharjātasya yán nā́ma* in both the places with 'that which is the name of the dayborn one' and comments (under 3.14.1), "The obscure third pāda is found again below as V. 28. 12.c; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favourable birth"; Ludwig, "with all that which one calls day-born"; Grill, "with whatever a day of luck brings forth"); R. suggests 'with all (of good things) that the day brings, or that is under heaven': none of these suits the other occurrence." "...... 'auspicious' comes very near its sense. Its opposite is anahar-*g*âta, *S*âṅkh. *S*r. XIV, 51, 2–5 'born on an unlucky day'=pâpa-nakṣatre *g*âtaḥ, Kau*s*, 46, 26 and elsewhere......Either it is 'born on a good (pu*n*ya) day' or 'born by day in distinction from night' (cf. naktaṁ*g*âta I. 23. 1.).... 'with the name' might mean 'with kind or species', cf. V, 4, 8."—Bloomfield, p. 351.

It seems that *áharjāta-* here probably refers to the god Bhaga and that there is a pun upon the word, as it also means 'luck'.[1] Cf. AV. 19.45.9, *Bhágo mā bhágenā'vatu;* 3.16.5, *Bhágo evá bhágavā̃ astu devás ténā vayáṁ bhágavantaḥ syāma;* 14.1.34, *sáṁ Bhágena sám Aryamnā́ sáṁ Dhātā́ sr̥jatu várcasā*, etc. Bhaga is frequently mentioned together with Aryaman, Pūṣan, Br̥haspati, etc. (cf. AV. 3.20.3, 6.4.2, 6.74.1, 14.1.50, etc.), and might naturally be expected in 5.28.12 as well as in 3.14.1 (the latter immediately followed by, *sáṁ vaḥ sṛjatv Aryamā́ sáṁ Pūṣā́ sáṁ Bṛhaspátiḥ : sám Índro yó dhanañjayáḥ. . . .*). In RV. 1.123.5, Uṣas is called sister of Bhaga, which suggests that the latter was a morning deity, probably a particular aspect of the sun.[1] AV. 3.16. (=RV. 7.41.), devoted to Bhaga, is composed as if to be chanted in the morning. This supports the above contention and makes it plausible that *prātarjitam* in v. 2, which is generally translated as 'early-rising' and which Sāyaṇa (on RV.) takes as two separate words, is probably a corruption of *prātarjātám* 'born in the morning', essentially the same as our *áharjāta-*.

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[1] Cf. Macdonell, Ved. Myth., p. 45, "The word *bhaga* also occurs about twenty times in the RV. with the sense of 'bounty, wealth, fortune', and the ambiguity is sometimes played upon."

āṇḍíka-

eṣá yajñā́nāṁ vítato báhiṣṭho viṣṭāríṇaṁ paktvā́ divám ā́ viveśa : āṇḍíkaṁ kúmudaṁ sáṁtanoti bísaṁ śālū́kaṁ śáphako mulālí : etā́s tvā dhā́rā úpa yantu sárvāḥ svargé loké mádhumat pínvamānā úpa tvā tiṣṭhantu puṣkaríṇīḥ sámantāḥ. 4.34.5.

nā́'sya kṣétre puṣkaríṇī nā́'ṇḍíkaṁ jāyate bísam : yásmin rāṣṭré nirudhyáte brahmajāyā́ 'cityā. 5.17.16.

Previous Scholars: "This extended, is of sacrifices the best carrier; having cooked the *viṣṭārín*, one has entered the sky; the bulb-bearing lotus spreads (*sam-tan*), the *bísa*, *çalū́ka*, *çáphaka*, *mulālī́* : let all the streams (*dhā́rā*) come unto thee swelling honeyedly in the heavenly (*svargá*) world; let complete (*sámanta*) lotus-ponds approach thee."—Whitney (4.34.5). "Not in his field is a lotus-pond, the bulb (?*bísa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc., etc."—*ibid.* (5.17.16). Under 4.34.5 he notes, "The mss. (with the exception, doubtless accidental, of our P.K.) all read *báhiṣṭhas* at the end of **a**, and this SPP. retains, while our text makes the obviously called for emendation to *váh-*. The things mentioned in **c, d** appear to be edible parts of water-lilies; the bulbous roots, leaf-stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus. . . . The *kumuda* is the *N. esculenta* (*kairava*, comm.); and the comm. explains *bísa* (he reads *viśa*) as the root-bulb of the *padma*

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[1] Cf. Ved. Myth., p. 44, "In the aggregate sense they (*i.e.*, the Ādityas) are the gods of celestial light, without representing any particular manifestation of that light, such as sun, moon, stars, or dawn", and p. 45 "Dawn is Bhaga's sister (1.123.5). Bhaga's eye is adorned with rays (1.136.2), and hymns rise up to Viṣṇu as on Bhaga's path (3.54.14). Yāska describes Bhaga as presiding over the forenoon (Nir. 12.13)".

(*Nelumbium speciosum*) [cf. Lanman, JAOS. XIX. 2d. half, p. 151f.], *çālūka* as that of *utpala* (a *Nymphaea*), *çaphaka* as a hoof-(*çapha*) shaped water-plant, and *mulālī* as=*mṛṇālī*. *Çaphaka* occurs also at Āp. Çs. IX. 14.14., where it seems to signify an edible plant or fruit, perhaps a water-nut".

Of the six names given in 4.34.5c, **d**, the meanings of three are definitely known: *kúmuda*-is the water-lily, *śālū́ka*-is its root, and *mulālí* is the root of the lotus (Pāli has exactly the the same form), of which the latter two are edible. *Bisa*-, in later literature, is often confused with *mṛṇāla*-(*mulālī*-); it is, however, distinct from the latter (cf. *mṛṇālaṁ ca bisānvitam*, Caraka, Cikitsā. 11, 78; *bisāni ca mṛṇālaṁ ca....*, ibid. v. 82; *bisa-mṛṇāla-kaśeruka-sṛṅgāṭaka......*, Suśruta, Sūtra. Ch. 21.) and must originally have meant the stem of plants like water-lily, lotus, etc. The water-lily grows a bulbous (egg-shaped) container of seeds and the lotus, one which looks like a horse's hoof with a circular flat top gradually tapering downwards until it joins the stem; both of these are edible (*i.e.*, only the seeds). The former[1] may be the *āṇḍīka*- and the latter the *śaphaka*-[2]. The three pairs of words in the above verse stand in such a way that one in each pair seems to be the subject of *sáṁ tanoti* and the other its object, thus: "The water-lily spreads the 'egg-like' (at the top), the (lily)-stem—the lily-root (down), (and) the lotus-root—the 'hoof-like' (at the top)". This would imply emendation of *śáphako* to *-kaṁ*. A similar emendation seems to be required also for *vítato* and *váhiṣṭho* (as emended by Wh.) in **a**, which would then agree with *viṣṭāríṇam* and thus leave *eṣáḥ* free to be the subject of *paktvā́* and *ā́ viveśa*.

āśuṅgá-

nír balāse 'táḥ prá patā 'śuṅgáḥ śiśukó yathā: átho íṭa iva hāyanó 'pa drāhy ávīrahā. 6.14.3.

Previous Scholars: '*he balāsa.......yathā yena prakāreṇa āśuṅgaḥ aśugāmī śuśukaḥ etatsaṁjño mṛgo dūraṁ dhāvati tadvat gaccha*'.—Sāyaṇa.

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[1] It is interesting to note that it is called *bhẽṭ* in Bengali, while what is known as 'egg-fruit' in English is called *bhā̃ṭā* in Hindi.

[2] *Śaphaka* in Āp. Śr. 9. 14. 14, *kṛṣṇājinaṁ kūṭo vā karṇo vā gardabho hariṇo vā harinapṛṇākā va śyāmāka-pātro vā śaphako ve'ti vijñāyate*, is explained by the commentator as 'a deer that has lost a hoof' and Caland follows him in his translation.

"M. wohl so v. als *āśuga*, N.eines Thieres, vielleicht eines Vogels...... Möglich ist die Auffassung (in AV.): wie ein Füllen, das zum Rosse (*āśu*) läuft."—BR. "Fly forth from here, O balâsa, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men".—Bloomfield. "Fly forth, O *balāsa*, like a young *açuṁgá*,"—Whitney.

In the present reading it is doubtful whether we have to take *áśuṅgáḥ* or *śiśukáḥ* as the substantive. If following BR. and Whitney we take the former as a noun, denoting some bird, and *śiśukáḥ* as its adjective, the comparison falls flat, since a young bird can hardly fly. On the other hand, if *āśuṁgá-* is an adjective, the formation causes difficulty. As a rule, when, in a compound word, a nominal stem has a nasal just before the verbal root following it, it is simply the sign of the accusative of that stem. *Āśu-* being an adverb can only have *āśu* in the accusative. The only other apparent exception to this rule is *makṣuṁgamá-* in *makṣuṁgamā́bhir ūtíbhiḥ* RV.8.22.16 [cf. Wack. 2.1.§86 (e). n: Ved. Gr. §. 276 (p. 164. fn. 5.)]. But *makṣuṁgamá-* may be explained as meaning 'going to the quick (in sacrifice)', not 'quickly-going'.

Śiśu (*ká*)- means 'the young of an animal or man' and it often stands for the calf as in RV. 2.34.8, *dhenúr ná śíśve*: the latter may be its meaning also here, its running away (at the approach of man, owing to nervousness), which is the point of comparison, being well-known. In view of this *-tā' śuṅgáḥ* may be considered a corruption for *-ta aśr̥ṅgáḥ*, helped by the pronunciation of *r̥* as *ru* in some parts of Southern India, cf. *tā́bhi ṣḷuptó*, *sruptó*, or *stutó* for-*bhis-tr̥ptó* in AV. 19.4.1d (Wh.'s notes). *Aśr̥ṅgáḥ* 'hornless' would imply that the calf is very young and would thereby support the point of comparison.

āsrāvá-

yáthā dyā́ṁ ca pr̥thivī́ṁ cā́'ntás tíṣṭhati téjanam: evā́ rógaṁ cā 'srāváṁ cā 'ntás tiṣṭhatu múñja ít. 1. 2. 4.

ā́d aṅgā́ kuvíd aṅgā́ śatáṁ yā́ bheṣajā́ni te: téṣām asi tvám uttamám anāsrāvám árogaṇam 2. 3. 2. *nīcaíḥ khananty ásurā arusrā́ṇam idáṁ mahát: tád āsrāvásya bheṣajáṁ tád u rógam anīnaśat.* v. 3. (of which **c** and **d** are repeated as **c** and **d** of vs. 4 and 5).

śatáṁ yā́ bheṣajā́ni te sahásraṁ sáṁgatāni ca: śréṣṭham āsrāva-bheṣajáṁ vásiṣṭhaṁ roganā́śanam. 6. 44. 2.

Previous Scholars: Sāyaṇa explains *āsrāvá-* as *mūtrātisāra-*(diabetes) in 1.2.4, *atīsārā-'timūtra-nāḍīvraṇādayaḥ* (diarrhœa, diabetes, ulcer, etc.) in 2.3.2, and *raktasrāva-* (bleeding) in 6.44.2. "Ein Körperschaden, Gebrechen",—BR. 'Diarrhœa',—Bloomfield and Grill. The latter remarks (p.80): "2.b. *âsrâvá* nicht: Fluss, eiternde Wunde,....sondern... Durchfall (Dârila: *atisára*). Die dreimalige Zusammen-stellung mit *róga* lässt für letztres die Bedeutung: Leibweh (cf. *rúj* f.) annehmen (so ist z.B, *çiroroga=çîrśakti* Kopfweh bei Dâr)." "*Āsrāvá* is rendered by the indefinite term 'flux', its specific meaning being uncertain;" —Whitney, under 2.3.2.

It seems to me that the specific meaning 'bleeding' is required in all the above occurrences of *āsrāvá*. The following are the reasons: (1) AV. 1. 2. is about the defiance (v. 2) and avoidance (v. 3) of the arrows of the enemy. V. 4. would fit in with the other verses only if it relates to a wound already made and its cure; otherwise, as Whitney suggests, it would seem unconnected. See Kauś., 14. 7 and 12, and Whitney's introduction to the hymn. (2) Hymn 2. 3. contains the word *arusrā́ṇa-* 'wound-healer' twice (vs. 2 and 5), and appears to be directed only against the healing of wounds and stoppage of bleeding. (3) *Róga-*, found in every case with *āsrāvá-*, seems to have a special meaning here, probably a derivative and archaic one, 'wound', lit. 'breach (in the body)' : *ruj-* 'to break'. This would help to clear the obscurity of the second half of the first verse quoted above, showing at the same time its special connection with *āsrāvá-*, and would also give a point to 6. 44. 1: "The heaven has stopped, the earth has stopped, this whole world has stopped: the erect sleeping trees have stopped, may this thy wound (*i.e.*, its bleeding) stop." And lastly (4), 6. 44. 3 contains the word *vātīkṛta-nā́śanī* which as shown by Zimmer, Altindisches Leben, p. 389, means 'healer of the wound'. Thus all the three hymns in which *āsrāvá-* is found are solely directed towards the healing of wounds.[1]

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[1] *Vātīkṛta-* is found again at 6. 109. 3 together with *kṣiptá-* ('bruised', Wh.) and *atividdhá-* ('pierced'), and *vātīkā́ra-* at 9.8(13).20 together with *visalpá-*, *vidradhá-* and *alají-*, all referring to an abcess or boil of some kind. Zimmer identifies *vāta-* with Germ. 'Wunde'. It

uttaradraú

meṣá iva vaí sáṁ ca ví co'rv àcyase yád uttaradrā́v úparaś ca khā́dataḥ: śīrṣṇā́ śíró 'psasā́ 'pso ardáyann aṁśū́n babhasti háritebhir āsábhiḥ. 6. 49. 2.

Previous Scholars: Sāyaṇa, following Kauś. 46. 14, considers all the three verses in the hymn as addressed to Agni by the pupil on the occasion of his preceptor's cremation. His reading is slightly different, having *ucyase* (< *uc samavāye*) for *acyase* in **a**, *aparaḥ* for *uparaḥ* in **b** and *bibhasti*(=*bhakṣayati*) in **d**. He explains *uttaradraú* either as *upary-avasthita-kāṣṭha-yukte dāhyaśarīre* or *utkṛṣṭataradrume mahāvṛkṣabhūyiṣṭhe vane* and supplies *Agniḥ* as subject of *babhasti* in **d**. "wie ein beutel [blasbalg] ziehst du zusammen weit dann auszeinander dich, wenn der oben laufende [uttara-drâh ?] stein und untere freszen, | drángend kopf an kopf, wange an wange friszt er die stängel mit grünem maul."—Ludwig, p. 432. "Like a ram, thou art bent together and wide apart, when in the upper wood the upper and the lower stone devour; exciting (*ard*) head with head, breast (*ápsas*) with breast, he gnaws the soma-stalks with green mouths."—Whitney.

The verse is one of three forming a hymn, which seem to have been originally unconnected (see Whitney, introduction to the hymn). As it stands it hardly gives any connected sense, and the text (given by Wh. in the notes) as found in Ppp., KS., or Āp. Śr. is still worse. The correct reading seems to be: *meṣá iva vaí sáṁ ca ví co 'rv àcyase yád uttara dvā́v úparaś ca khā́dathaḥ: śīrṣṇā́ śíró 'psasā́ 'pso ardáyann aṁśūn babhatsi háritebhir āsábhiḥ.* "Like a ram, thou art bent together and wide apart, when, O upper stone, thou and the lower one, the two, devour; pressing head with head, breast with breast, thou gnawest the soma-stalks with green mouths."

As Whitney also has suggested alternatively, the action of the stones here is compared to that of the rams, butting and drawing back, in a ram-fight, a favourite pastime even now in India. The corruption would be explained by a graphic confusion in the change from *dvā-* (द्वा) to *drā-* (द्रा), followed by an emendation of *khādathaḥ* to *-taḥ*, and a metathesis in *babhatsi*

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seems to contain a root *van-* 'to cut' which is probably to be traced also in *van- vána-* 'wood', *vaṁśá-* 'bamboo' (cf. *vṛkṣa-* 'tree': *vraśc-* 'to cut') *vā́śī-* 'axe' etc. If this is identical with *van-* 'to like', 'to enjoy', the development of meaning may be traced thus: 'to cut'>'to divide'> to share'>'to enjoy'.

to *-sti*, the former being the second person, singular, present of root *bhas-*, viz., **babhas-si* (for change of *s* to *t*, cf. Wack. I. 153).

Similar must be the case with *babhasti* in v. 1 of the same hymn, *nahí te Agne tanvàḥ krūrám ānáṁśa mártyaḥ : kapír babhasti téjanaṁ sváṁ jarā́yu gaúr iva*, which Whitney translates, "Surely no mortal, O Agni, hath attained the cruelty of thy self (*tanú*). The ape gnaws (*bhas*) the shaft (*téjana*) as a cow her own after-birth." Here the second half-verse as it stands, presents no traceable connection with the first, and as nothing is known about the ape's gnawing a shaft, the comparison is obscure. But an emendation of *babhasti* to *-tsi* and *téjanam* to *te jánam* not only brings out a good sense, but also supports Kauśika's injunctions : "The tawny one, thou gnawest thine own man (*i.e.*, worshipper, namely, my preceptor), like a cow her after-birth." For *kapí-* in the sense of 'tawny', cf. Abhidhāna-Rājendra, s.v. *kavi*, and also *kapila-* and *kapiśa-*.

r̥dantu

Índra jahí púmāṁsam yātudhā́nam utá stríyaṁ māyáyā śā́śadānām : vígrīvāso mū́radevā r̥dantu mā́ té dr̥śant sū́ryam uccárantam. 8. 4. 24.=RV. 7. 104. 24.

Previous Scholars : *r̥dantu=naśyantu*, *śā́śadānām=hiṁsantīm*.—Sāyaṇa, RV. and AV. BR., followed by Grassmann, consider it a form of √*ard-* and give the meaning 'in Bewegung (der Theile) gerathen, zerstieben, sich auflösen'. "O Indra, frappe le sorcier mâle | et la femelle qui s'enorguillét de sa magic : ‖ que le démons au col tors soient anéantis : | qu'ils ne voient pas le soleil se lever."—Henry. "O Indra, smite the man sorcerer, likewise the woman who is prevailing with magic (*māyā́*); let the neckless false-worshippers vanish (*r̥d*); let them not see the sun moving upwards."—Whitney, with the remark, "The obscure *r̥dantu* is glossed by the comm. with *naçyantu*".

Besides here the root *r̥d-* is found in the following typical instances : (*a*) *ārdrá-* RV. 1. 116. 4, 2. 13. 6, AV. 1. 32. 8, and in the compounds °*dānu-* AV. 16. 3. 4, VS. 18. 45, °*pavi-* AV. 16. 3. 4, °*pavitra-* AV. 9. 6. 27, °*hasta-* AV. 12. 3. 13; (*b*) *r̥du-* in *r̥dūdára-*, epithet of Rudra RV. 2. 33. 5, of Mitra, Varuṇa, and the Ādityas *ib.* 3. 54. 10, of Soma *ib.* 8. 48. 10, and *r̥dūpé* (p. *r̥du° pé*) and *r̥dūvŕ̥dhā* (p. *r̥du° vŕ̥dhā*) RV. 8. 77. 11;

(*c*) *ā́rdan dhánvāni* RV. 4. 17. 2; (*d*) *kāṭám ardati* AV. 12. 4. 3; (*e*) *ardati* 'to pray,' *ardanā-* 'prayer,' later Sans.; (*f*) *prā́rdayo nī́cīr apásaḥ samudrám* RV. 6. 17. 12; (*g*) *udadhím ardáya* AV. 4. 15. 6,—*ardayāti* ib. v. 11; (*h*) *párāñcaṁ śúṣmam ardaya* AV. 6. 65. 1, (*i*) *vr̥trám ardáy-* RV. 1. 187. 1, 10. 142. 2, *Āyúm Kútsam, Atithigvám*....8.53.2 *ví parirā́paḥ*....2.23.14; (*j*) *śīrṣṇā́ śiró 'psasā́ 'pso ardáyan* AV. 6. 49. 2 and later Sans.

Outside Sanskrit it is found in the Gr. verb *ἄρδω*, *ἀρδεύω* 'to sprinkle, to water' and in the derivatives, *ἀρδμός* 'water for sprinkling,' *ἀρδάνιον* 'vase of water'; also in Av. *arədvī* 'goddess of the waters.'—Boisacq, Greek Dictionary, s.v. *ἄρδω*.

All facts considered, the original meaning appears to be, (1) 'to be or make wet or watery,' from which, through association of ideas, must have developed the following meanings: (2) from the impression of running water or rainfall, (i) 'to glide,' (ii) 'to fall'; (3) from moistening one's heart through prayer, 'to pray, to ask for'; (4) in the causatives, (i) 'to make something, such as water, glide,' (ii) 'to make fall,' 'to send down rain,' etc., (iii) 'to make an enemy fall,' *i.e.*, 'to defeat or kill'; (5) from 4 (iii) 'to press or oppress.'"[1]

We shall now see how these meanings fit in with the above typical instances.

To begin with, (*a*) *ārdrá-* not only means 'wet' (*i.e.*, soaked with water) as in RV. 2. 13. 6, *yó bhójanaṁ ca dáyase ca várdhanam ārdrā́d ā́ śúṣkaṁ mádhumad dudóhitha*, but also 'watery' (*i.e.*, composed wholly of water) as in RV. 1. 116. 4, *tisráḥ kṣápas trír áhā́ 'tivrajadbhir Nā́satyā Bhujyúm ūhathuḥ pataṅgaíḥ: samudrásya dhánvann ārdrásya pāré tribhī́ ráthaiḥ*

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[1] Prof. Sieg thinks there are probably two different roots, (1) *r̥d-* 'to water' contained in the Gr. and Av. instances, in *ārdrá-*, and probably in *r̥du-*, and (2) *r̥d-* 'to fall' contained in the other instances. But considering the relationship of *dru-* 'to melt,' and *dru-* 'to glide,' 'to run fast,' of *gal-* 'to melt' and *gal-* 'to slip or fall,' H. *girnā* 'to fall,' and of Eng. verbs *drip* and *drop*, it seems not unlikely that they are one and the same root in different stages of development of meanings. Walde, s.v. *erd-* "(zer)fliessen, Feuchtigheit," also connects *ardati*, *r̥dáti* 'flows, etc.', *ardayati* 'kills, etc.', *ārdrá-* 'wet,' *r̥duḥ-* 'moisture', and Av. *arədvī-*, although he separates Gr. *ἄρδω* etc., from this group.

śatápadbhiḥ ṣáḷaśvaih, and in *ārdrádānu-* 'having watery drops,' cf. VS. 18. 45, *samudró 'si nábhasvān ārdrádānuḥ*.

(*b*) Yāska, Nir. 6. 8, equates *ṛdūdára-* with *mṛdūdara-* and is followed by Sāyaṇa and BR., the latter giving the meaning 'mild, sanft, gnädig.' Following the traditional accentuation Grassmann splits up the word into *ṛdu°dára-* (suggested also by BR.); the pada-text does not divide it. As there is hardly another instance of loss of an initial *m*, Grassmann is evidently right in holding that an element *ṛdu-*[1] (which has nothing to do with *mṛdu-*) is to be seen in the three words *ṛdūdára-*, *ṛdūpé*, and *ṛdūvṛ́dhā*. *Ṛdūdára-* probably has the same meaning as *vapódara-* in RV. 8. 17. 8, *tuvigrī́vo vapódaraḥ subāhúr ándhaso máde: Índro vṛtrā́ṇi jighnate,* which does not appear to mean 'obese' as taken by Grassmann, but rather 'one having fat (here a special variety of it, namely, ghee) in his stomach' (like *vā́jajaṭhara-*, epithet of *gharmá-*, 5. 19. 4); cf. the epithets, *ghṛtānnau* RV. 6. 67. 8, *ghṛtāsutī* 1. 136. 1, 2. 41. 6, and *ghṛtáyonī* 5. 62. 2 of *Mitrā́-Váruṇā*, *ghṛtā́sutī* 6. 69. 6 of *Índrā-Víṣṇū*, and *ghṛtaśrī́* 10. 65. 2, *ghṛtásnu-* 9. 88. 5, of Soma. Compare also *vapā́vant-*, epithet of Agni RV. 6. 1. 3, with *ghṛtávantaṁ yónim* of Agni RV. 10. 91. 4. Thus *ṛdu-*= *vapā́-* or *ghṛtá-* (: *ṛd* with meaning 2. i.), and the second element is *udára-*, not *dára-*.

This meaning of *ṛdu-* suits also RV. 8. 77. 11, *tuvikṣáṁ te súkṛtaṁ sūmáyaṁ dhánuḥ sādhúr bundó hiraṇyáyaḥ: ubhā́ te bāhū́ ráṇyā súsaṁskṛtā ṛdūpé cid ṛdūvṛ́dhā*, of which the fourth pāda seems to have presented a difficulty ever since the time of Yāska. Sāyaṇa simply quotes Yāska, Nir. 6. 8, '*eṣā nirukte ekam api padaṁ vihāya Yāskena vyākhyātā, tad eva likhyate. tuvikṣaṁ bahuvikṣepaṁ mahāvikṣepaṁ te sukṛtaṁ sūmayaṁ susukhaṁ dhanuḥ sādhayitā te bundo hiraṇyaṇyaḥ: ubhā te bāhū raṇyau ramaṇīyau sāṁgrāmyau va' rdupe ardana-pātinau marmaṇy ardanavedhinau vā.*' How the form *ṛdupé* (not, however, considered a *pragṛhya* in the pada) can qualify, as an adjective, a masculine noun *bāhū́* does not appear. BR. and Grassmann take it to mean 'Biene oder ein anderes süssigkeit suchendes Thier, f.'; but even then the force of *cid* 'even' is lost and we have to assume it here as equivalent to *iva*. It is probably the locative singular of *r̥dupá-*, 'in the sucking of butter,' used in a verbal sense like *avaghraḥ* (=*avaghrāṇam* 'smelling') in Āp. Śr. 8. 16. 3, 12; 13. 17. 9; 15. 11. 14. The adj. *súsaṁskr̥ta-* 'well-polished' seems also to imply the rubbing of Indra's arms with ghee (or some other oily substance), which would afterwards shine and thus give out all the more the gloss due to it (*r̥dūvŕ̥dh-*). Thus we may translate: "Many-killing, well-made, well-finished is thy bow, magnificent, golden is (thy) arrow: both thy arms are fit for the fight (*ráṇya-* <*ráṇa-* 'fight'), well-polished, which, even in sucking butter, are butter-increasing."

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[1] For this word, see also IF 2, 27.

(*c*) *Ā́rdan dhánvāni* in RV. 4. 17. 2, *táva tviṣó jániman rejata dyaúr éjad bhū́mir bhiyásā svásya manyóḥ: r̥ghāyánta subhvàḥ párvatāsa ā́rdan dhánvāni saráyanta ā́paḥ*, probably means 'the dry lands became wet' (1),[1] cf. the contrast between the wet sea and the dry land in RV. 1. 116. 4, quoted above, and *dhánvant srótaḥ kr̥ṇute* ib. 1. 95. 10a or *íre 'va dhánvan ní jajāsa te viṣám* AV. 5. 13. 1.

(*d*) *Kāṭám ardati* in AV. 12. 4. 3, *kūṭáyā 'sya sáṁ śīryante sloṇáyā kāṭám ardati: baṇḍáyā dahyante gr̥hāḥ kāṇáyā dīyate svám*, definitely means 'falls into a pit'.

(*e*) *Ardati* in the sense of 'requesting, praying (3)' is found only in classical Sanskrit, as in Raghuvaṁśa 5. 17,......... *nirgalitāmbugarbhaṁ śaradghanaṁ nā 'rdati cātako 'pi*.

(*f*) In the instance quoted above it means 'thou madest (the waters) glide forward (4. i.)'.

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[1] Prof. Sieg thinks that here too, as in (*d*), the root *r̥d-* means 'to fall', the imagery, according to him, being that the mountains dropped down stones on to the dry land and water below, and made the latter move. He, together with several other authorities, considers that the passage refers to the violent movements on the earth's surface during a volcanic eruption or earthquake. This, however, is not sufficiently clear from the context, which seems rather to indulge in a glorification of Indra by stating that fixed states of things alter when he is angry, cf. in particular v. 13. Another objection is that the construction of the verse is such as to imply that *dhánvāni* and *ā́paḥ* are as much subjects to the verbs attached to them as *dyaúḥ*, *bhū́miḥ* and *párvatāsaḥ* to those attached to them.

(*g*) In the AV. instances quoted above it means 'send down (the cloud) (4. ii)'.

(*h*) *Ā́va manyúr ávā́ 'yatā́ 'va bāhū́ manoyújā : párāśara tvám téṣām párāñcam śúṣmam ardayā́ 'dhā no rayím ā́ kr̥dhi*, AV. 6. 65. 1, is translated by Whitney: "Down (*áva*) be the fury, down the drawn [arrow], down the mind-yoked arms. O demolisher (*parāçara*), do thou vex (*ard*) away the vehemence (*çúṣma*) of them; then get us wealth." I think **d** rather means, 'do thou make their vehemence fall far away (4. ii)'.

(*i*) In the defeating or killing of enemies the idea of making them fall (4. iii) is prominent.

(*j*) *śīrṣṇā śíró 'psasā́ 'pso ardáyan aṁśū́n babhasti háritebhir āsábhiḥ*, 6. 49. 2. Whitney has 'exciting (*ard*) head with head, breast (*ápsas*) with breast', etc. It rather means 'pressing (5) head with head', etc. *Ardati* in this sense is common in later Sanskrit.

R̥dantu in the verse under discussion appears to contain the root-aorist stem and to mean 'fall' (2. ii). Accordingly our verse may be translated: "O Indra, slay the male sorcerer and the female, shining forth with magic; let the root-devotees fall neckless (on the ground); may they not see the rising sun."[1]

éru-

udaprúto Marútas tā́ iyarta vr̥ṣṭír yā́ víśvā nivátas pr̥ṇā́ti : éjāti gláhā kanyè 'va tunnái 'ruṁ túndānā pátye 'va jāyā́. 6. 22. 3.=TS. 3. 1. 11⁸, with variants:........*Marutas*...... *vŕ̥ṣṭiṁ yé víśve Marúto junánti : króśāti gárdā*......*péruṁ tuñjānā́*.......

V. l.: Ppp., with the majority of SPP.'s authorities and some of Wh.'s (P.M.), reads *udaplútas*. One of Wh.'s (W.) mss., three of SPP.'s, and apparently also the commentator's text have *gálhā* for *gláhā*.—See Wh.'s notes.

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[1] The meaning 'to shine forth, to become prominent', given by Grassmann as the first meaning of √*śád-*, seems to suit all the Rigvedic occurrences. *Mū́ardevāḥ* are those who are devoted to the roots, as means of sorcery, as the R̥ṣis to the gods. It does not necessarily imply literally worshipping the roots, but simply expecting everything through their help, as others do through that of the gods. For Fuller discussion, see *s.v.* below.

Pada........*tā́n*......*yā́ḥ viśvāḥ*....:........*pátyā iva*....

Previous Scholars: Sāyaṇa on AV: "*he Marutaḥ udaprutaḥ udaksya prerakān tān meghān iyarta prerayata........yā yadīyā yeṣāṁ meghānāṁ saṁbandhinī vṛṣṭiḥ viśvā viśvāni vrīhiyavādīni nivataḥ nimnagāminīr nadīś ca pṛṇāti pūrayati*:...... *gahlayati kutsayati bhītim utpādayatīti gahlā stanayitnurūpā mādhyamikā vāk*:........ *yathā tunnā dāridryādibhiḥ pīḍita kanyā mātāpitrādīn kampayati tadvat........erum gantāraṁ meghaṁ prāpya tuñjānā ābhāṣamāṇā dhvanantī....patyā sahitā jāyeva*...." The commentary on the TS. is essentially the same except for slight modifications required by the text. Pischel, Ved. Stud., I. 81-85, has a long discussion on this verse, and after trying to show, — *tā̃́=tā́m*; *gárda*-synonymous with *gláha*-, both adj. meaning 'lascivious'; *péru*-<√*pī* and *éru*-<√*īr*, both synonymous, meaning 'penis', and *tuñjānā́* or *túndānā*, passive— he translates: "O ihr Maruts, im Wasser schwimmend, sendet solchen Regen herab, dass er alle Thäler Anfülle. Er möge herabstürzen wie ein geiles Mädchen (sich heftig bewegt), wenn sie gebraucht wird (*tunnā́*), wie eine Frau, wenn ihr von dem Manne der penis eingestossen wird." Whitney renders,— "Water-swimming are the Maruts; send ye that rain which shall fill all the hollows; the *gláhā* shall bestir itself, like a girl that is thrust, thrusting the *éru*, like wife with husband," and remarks, "The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in Ved Stud. I. 81. ff.) forced and unsuccessful". See his elaborate notes.

It seems necessary first of all to try to reconstruct the original text and to find out the value, grammatical or otherwise, of the obscure words. *Udaprúto Marutas* of TS. may be accepted, the first qualifying *nivátas* and the second being a vocative. *Tā̃́* stands for *tā́ḥ*, qualifying *nivátas*, the Anunāsika standing merely to prevent a hiatus, cf. *aminantā̃ évaiḥ* RV. 1. 79. 2, *kṣā́ ná bhīṣā̃́ adrivaḥ* ib. 1. 133. 6, *stríyaḥ satís tā̃* (p. *tā*) *u me puṁsá āhuḥ* ib. 1. 164. 16, etc., and Wack. I. § 267. γ. The **b** of TS. is simply a substitution, due to reminiscence, of **b** of RV. 5. 58. 3. *Gláhā* is a simplification to a better known word of *gálhā* (see *v.l.* above), which must have come out of *gáldā*, a variant of *gárdā*, through a confusion of *d* (द) and **h** (ह) cf. *hāsyán áhāsyan* in some mss. for *dāsyán ádāsyan* AV. 6. 71. 3 (in Wh.'s collation book), *āhuta*, variant of *ād uta* AV. 19. 2. 5 (Wh.'s notes), etc. *Éru*- in AV. must be a corruption for *péru*, occasioned through a confusion of *e* (ए) and *p* (प), cf. *v.l.* to Pariśiṣṭas of the AV., XLVIII. 116, where mss. A.E.T.V. read *pelava* for *ailava*; Ch. 8. हंतु। पनान for हंतु। एनान्

AV. 8. 8. 3, and footnote to *álpaśayu*. *Króśāti* in TS. is due to a remembrance of Nigh. 1. 11, where *galdā́-* is considered a synonym of *vāc-*. *Pátyeva* is for *pátya iva* < *pátye iva*, an instance of double Sandhi, cf. *vándaneva* for *vándanaḥ iva* AV. 7. 115. 2, *kṛtyéti* for *kṛtye íti* 10. 1. 15, *vā́teva* for *vā́taḥ iva*, *úcchiṣaiṣām* for *úcchiṣaḥ eṣām* (as shown by meter) AV. 10. 1. 17, etc. *Jāyéva pátye* is a favourite Vedic expression, here inverted for the sake of meter, cf. *jāyéva pátye tanvàṁ riricyām* RV. 10. 10. 7, which contains the same idea as here, and also RV. 1. 124. 7, 10. 71. 4. Or, probably *va* is to be read here instead of *iva* as in a number of instances in the RV., cf. Grassmann, Wört., s.v. *iva*. *Tuñjānā́* as read by the commentator and the TS. will be found a better reading than *túndānā*.

Thus the reconstructed text would be (in pada-pāṭha): *udaprútaḥ Marutaḥ tā́ḥ iyarta vṛṣṭíḥ yā́ḥ víśvāḥ nivátaḥ pṛṇā́ti*: *éjāti gáldā kanyà iva tunnā́ pérum tuñjānā́ pátye iva jāyā́*.

We have now to find out the meanings of *gáldā-* and *péru-*. Keśavasvāmin, a very careful and well-read lexicographer (see Introduction to Kalpadrukośa, GOS. XLII, vol. I, p. xxxviiif.), gives the meaning 'stream or current' to *gardā*: *gardā strī dravadhārāyāṁ dhamanīṣu ca vāci nā*. The other two meanings, *viz.*, 'veins' and 'speech', must have come out of a metaphorical use of the word,—'veins' and 'speech' considered as streams. This is apparently supported by the Nighaṇṭu, which, besides counting *galdā́-* among the homonymous words at 4. 3, has at 1. 11: *ślokaḥ* | *dhā́rā* | ...... *dhamánī* | *nāḷíḥ* | .... *galdā́* | *sáraḥ* | *suparṇī́* | *bekure 'ti saptapañcāśad vāṅnāmāni*. Even a cursory glance at the Nighaṇṭu will suffice to show that the words given there as 'names' of a certain thing are not to be taken literally as synonyms. They are in almost every case a motley collection of synonyms as well as of words adjectively or metaphorically used in reference to the object in question. The same must be the case here, as the selected words given above will show. Nir. 1. 6. 24 has, "*galdā dhamanayo bhavanti galanam āsu dhīyate*: '*ā́ tvā viśantv índava ā́ galdā́ dhamánīnām*' (found in M. Śr., and elsewhere with variants: see Ved. Concord.); *nānā-*

vibhakty ete bhavataḥ, āgalanā dhamanīnām ity atrā 'rthaḥ." As a matter of fact, the meaning 'stream' is what is required here, —'let the drops (of soma) enter thee, enter the streams of thy veins'. The other known occurrence of the word is in RV. 8. 1. 20=SV. I.4.1.2.5: *mā́* (*ā́*, SV.)*tvā sómasya gáldayā sádā yā́cann ahám girā́* (*jyā́*, SV.)*: bhū́rṇiṁ mṛgáṁ ná sávaneṣu cukrudhaṁ ká ī́śānaṁ ná yācişat.* "May I not, asking always (for something) with streams of soma, (and) with prayer, anger thee in the libations, like a (wild) beast; who would not beg of the lord?" Cf. *sómasya dhā́rā* RV. 9. 80. 1, and many other instances where *dhā́rā-* stands for the stream of soma, Grassmann, Wört., s.v. *dhā́rā.* The above two will, I think, explain why the Nigh. grouped *dhamánī-* and *gáldā́-* among the names of speech. H. *gād* f. 'impure liquor from an indigo vat', Beng. *gād* 'foamy dirt on the surface of a liquid, such as treacles', are probably the same word as *gáldā-*, the meaning having conceivably been transferred from the foamy surface of a stream, when full.

Péru- appears to be only a bye-form of *pera-* or *pela-* 'testicles'. For alternaces of *a* and *u*, see above under *ákṣu.* As a matter of fact Vj. 178, 126 has *pheluka-, astriyo muṣkakośāṇḍāḥ pheluko vṛṣaṇo 'ṇḍukaḥ.* Here it stands for the female generating organ; cf. *muṣká* 'testicles' used in the same sense, *amúṣyā ádhi muṣkáyoḥ* AV. 6. 138. 5, *arā́yān asyā muṣkā́bhyāṁ bhámsasó 'pa hanmasi* 8. 6. 5. Transference of meaning from 'testicles' to the 'generating organ' is also found in Hindi *ā̃ṛ*, Beng. *ẽṛ* 'penis' < *āṇḍa-* 'testicles'. For use of singular instead of dual, cf. *ū́rum* in AV. 14. 2. 39, *ā́ rohó 'rum úpa dhatsva hástam*, etc. Kautsavya Nighaṇṭu, Pariśiṣṭas of the AV., p. 315, 124, has [*paraṃgativilīke* (v.l., °*tilike, puraṃgativilīke, paraṃgatī*°)] *iti strīprajananasya*, which, as it stands, does not give any sense. As this Nigh. professes to be particularly attached to the AV., we may expect to find these words in the latter. The correct reading may probably be *perv-aṅga-tauvilikā iti*, etc., of which *péru-* is found here, referring to the female organ (*strīprajanana-*), *áṅgena* in *evā́ te śépaḥ sáhasā 'yám arkó 'ṅgenā́ 'ṅgaṁ sáṁsamakaṁ kṛṇotu* 6. 72. 1, and *taúvilikā* in *taúvilikẽ 've 'layā́ 'vā 'yám ailabá ailayīt* 6. 16. 3, whose meaning is not certain, but may possibly be the same.

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Thus we may translate: "O Maruts, impel those hollows (*viz.*, rivers, lakes, etc.), over-flowing with water, all of which the rain fills up: may the current heave like a maiden, struck, (or) a wife offering (lit., thrusting forth) her member for the husband."

The comparison is between the undulation of water, stirred by the wind, and the rising and falling of the breast of a girl, sobbing when she is beaten, or of a wife, due to the agitation in *coitus*. For *tunnā́*, cf. *grā́vnā tunnó abhíṣṭutaḥ pavítraṁ soma gacchasi* RV. 9. 67. 17, and for *tuñjānā́*, cf. *áthā́ 'bhara śyena-bhr̥ta práyāṁsi rayíṁ túñjāno abhí vā́jam arṣa* RV. 9. 87. 6. For a similar idea as in **d**, cf. RV. 5. 61. 3, 10. 10. 8, 10. 86. 6, etc.

kákutsala-

asaú hā́ ihá te mánaḥ kákutsalam iva jāmáyah: abhy ènaṁ bhūma ūrṇuhi. 18. 4. 66.

Previous Scholars: The commentator reads *kákutsthala-*, explaining it either as the head or the part of body just below the neck. "Dieser [N.] du hast deinem geist gelaszen [kakutsalam ? kutsalâm es ist um eine silbe zuvil; jâmayaḥ kann nicht richtig sein, wenn es von jâmi stammen soll. Villeicht ist es jâ-mayaḥ] als erdegebildeter den im haupte wandelnden [kakut-sala] | , bedeck ihn rings, o erde||".—Ludwig, p. 492. "Thou yonder, ho! hither thy mind; as sisters (*jāmí*) a *kákutsala*, do thou cover him, O earth".—Whitney. "The translation implies the evidently necessary emendation to *ásau* in **a**; both editions give *asaú* because this is read by all mss. The comm. understands the word as vocative......The Pet. Lexx. conjecture *kákutsala* to be a pet word for a little child".—*ib.*, notes.

The correct reading seems to be *kákutsthala* as read by the commentator, the *th* having been dropped by manuscript corruption. Such dropping of the last of three consonants coming together is found elsewhere, cf., for instance, *ārśá-* for *ārśyá-* at 4. 4. 5, and *krámasvárśa* for *-rśya* at v. 5, *kṣiṅkaḥ* for *kṣvi-* in two of Wh.'s mss. at 8. 3. 7, *dhukṣa* for *-kṣva* in several mss. at 10. 9. 13d., *budhnāt* for *-dhnyāt* in three of Wh.'s at 4. 1. 5, etc. *Kakút-*, usually 'the hump of a bull', also signifies any raised place or prominence, and in *kákutsthala-* it may stand for 'the buttocks of a woman', as it certainly does in *kakudmatī-* 'waist', lit., 'having a hump'. The difference in accent is undoubtedly due to the unintelligibility of the word. This meaning would give a point to the comparison, suggesting a complete and careful covering of the bone-relics to which they refer: " ....like women their buttocks, do thou cover him round, O earth ".

kanáknaka-

yád agnaú sū́rye viṣáṁ pr̥thivyā́m óṣadhīṣu yát : kāndāviṣáṁ kanáknaṁ niraítv aítu te viṣám. 10. 4. 22.

Previous Scholars: The commentary is wanting. BR. consider each of *kāndāviṣá-* and *kanáknaka-* a different variety of poison. Ludwig, Henry and Whitney do not translate the two words. Bloomfield, who agrees with them in not translating, remarks at p. 608, "Kândâvisham and kanaknakam are ἅπ. λεγ.; it is not even certain that the latter refers to a particular substance: the word may be an adjective qualifying kândâvisham. It seems to be an intensive formation from root Kan."

As suggested by Bloomfield, *kanáknaka-* appears to contain an intensive stem of root *kan* 'to be bright'. The last *-ka* is, of course, a diminutive suffix. The *a-* vowel, instead of *i*, between the two parts of the reduplicated root is as in *carācará-*, *calācalá-*, *ghanāghaná-*, etc., while its lengthening is prevented by the following conjunct, just as in the case of the *i*-vowel, cf. Whitney, Sans. Gram. §1002. IIIf; Brugmann, Grund. § 467. The syncope in the second part is just like that in *pánipnat- : pan-*. Thus *kanáknaka-* would mean 'bright', 'glistening', while *kāndāviṣá-* evidently means 'root-poison' (: *kanda-* 'root', for length of the second vowel cf. *sahásrāmagha-*, *áśvāmagha-*, etc.). I should think from the first hemistich that the former refers to the poison (of a serpent) that is in the fire or in the sun, which would, of course, be bright, while the latter to that on the earth, among the herbs.

kamála-

yáḥ kr̥ṇóti mr̥távatsām ávatokām imā́ṁ stríyam : tám oṣadhe tváṁ nāśayā 'syāḥ kamálam añjivám. 8. 6. 9.

Previous Scholars: The last pada has been understood variously: '*asyāḥ kamalam garbhadvāram añjivam abhivyaktimat mlakṣaṇopetaṁ vā.*'—Sāyaṇa; 'und ihre scheide sei glatt,'—Ludwig, p. 524; 'l'être lubrique et glissant qui la convoite,'—Henry; "Whoever makes this woman having a dead child (*-vatsā́*) or a miscarriage, him, O herb, do thou make disappear, lustful [accusative] for her, slippery."—Whitney.

Kamála here appears to be the same word as *śamara-*[1] in GBr. I. 2. 18, *tasya ha snātasyā 'śvasyā 'bhyukṣitasya romaśamarebhyo* (cf. *romakūpa-*) *'ṅgārā āśīryanta*, and I. 5. 5, *etāvanta eva puruṣasya peśaśamarāḥ*, where it evidently means 'hole', 'pit', or 'cavity'. It is apparently also identical with Gr. καμάρη 'vault', 'ear-hole', etc., Lat. *camero* 'bent', old Pers. *kamara* 'girdle'—Meyer, Handbuch d. Griech. Etymologie,—Goth. *himins*, old H. Germ. old Sax. *himil*, 'heaven', originally 'vault'—Boisacq, Greek Dictionary, s.v. καμάρη.

As words denoting 'cavity' or 'hole' such as *bhedá-* (RV.), *kuhara-*, *vivara-* (later Sans.) are often used to denote also the 'pudenda' or 'womb', the commentator is apparently right in his conjecture, as the context also shows. *Añjí-* in *añjivám* and in VS. 23. 21, *útsakthyā áva gudáṁ dhehi sám añjíṁ cārayā vr̥ṣan: yá strīṇā́ṁ jīvabhójanaḥ*, seems to stand for 'the seminal fluid', not 'penis' as given in the dictionaries.

kalmalí-

*śraddhā́ puṁścalī́ Mitró māgadhó vijñā́naṁ vā́só 'har uṣṇī-
ṣaṁ rā́trī kéśā háritau pravartaú kalmalír maṇíḥ.* 15.2.1(5).

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[1] Alternances of *ś* and *k*, of which the definite conditions are unknown, are found in a number of cases. Wack. I. § 201. a. gives the following instances: *rúśant-* 'bright': *ruc-* 'to light'; *śru-* 'hear': *kárṇa-* 'ear'; *śram-* 'to be tired': *klam-*, *klānta-*; *lopāśá-* 'jackal': *lopāka-*; *śṝ-* 'to crush,' *śr̥ṇāti*, *śīrṇa-*: Dhp. *kr̥ṇāti*, *kīrṇa-* 'to harm,' 'to kill'. To these may be added: *krakaśa*: *krakaca-* 'saw'; *yuvaśá-*: *yuvaka-* 'young man,' and, in general, suff. *-śa* (*étaśa-*, *babhluśá-* etc.): suff. *-ka*; *śábala-*: *kabara-*, Māgha 5. 19, Halāyudha 4. 56, 'variegated'; *śambara-*: *kambala-* 'a kind of deer'; *śambu-*, *śambūka* 'snail', 'rice dust': *kambu-*, *kambūka-*, 'conch,' 'rice dust' (Vj.); element *śar-* in *śarvarī-* 'night', *śāra-*, *sā(śā?)raṅga-* 'variegated', element *kar-* in *karvara-*, *karvura-*, *kalmāṣa-*, 'variegated', *karvarī* 'night,' Ujjvala, Uṇādi. 2. 123, and *śir-* in *śilpá-* 'variegated', *śíriṇā-* 'night': *kir-* in *kirmira-* 'variegated,' (all: √*śrai-*, I.-E. k̑erā* (Walde) 'to mix,' 'to cook'?); *śarabha-*: *karabha* 'young elephant', 'camel'; *śarkarā-*: *karkara-* 'gravel'; *śāla-*: *kāla-* 'resin,' Kalpadrukośa, 66, 415; *śrāṇa-*: *kāṇa-* 'one-eyed', *ib.* 51, 279: *kanthā-* 'quilt': *śnath-* 'to pierce' (?); *kárūḍatin-* 'having broken teeth': **śarus-dat*, root *śṝ-* 'to crush' (?); *śampā-* 'lightning': *kamp-* 'to quake'?, cf. *capalā-*. As *variae lectiones*, *kokā-* for *kośā-* 'name of a river', *vikīrṇa-* for *viśīrṇa-*, BR. s.v. *śar+vi*, etc.

uṣā́ḥ puṁścalī́ mántro māgadhó vijñā́nam, etc., v. 2(14). *irā́ puṁścalī́ háso māgadhó vijñā́nam*, etc., v. 3(19). *vidyút puṁścalī́ stanayitnúr māgadhó vijñā́nam*, etc., v. 4 (25).

prá babhráve vr̥ṣabhā́ya śvitīcé mahó mahī́ṁ suṣṭutím īrayāmi : namasyā́ kalmalīkínaṁ námobhir gr̥ṇīmási tveṣáṁ Rudrásya nā́ma. RV. 2. 33. 8.

tvám Indra śarmáriṇā havyáṁ pā́rāvatebhyaḥ: víprāya stuvaté vasuvániṁ Duraśravasé vaha. AV. 20. 135. 11. (*śarmáriṇaḥ*, RV., GB., ĀŚ., ŚŚ., AB., KS., of which only ŚŚ. has the whole verse, others only the first pāda.—Ved. Concord.).

Previous Scholars : Sāyaṇa on RV. : '*jvalato nāmadheyam etat* (Naigh. 1. 17) : *jvalantam : kalayaty apa gamayati malam iti kalmalīkam tejaḥ : tadvantam.*' Grassmann, 'etwa bunter, funkelnder Glanz.' Whitney,— "....faith is the harlot, Mitra the *māgadhá* (bard ?), discernment the garment, day the turban, night the hair, yellow the two *pravartás, kalmalí* the jewel (*maṇí*) ", etc.

In form *śarmári-* in AV. 20. 135. 11 appears to be identical with *kalmalí-*, see discussion under *kamála-*. Now, *śarmári-* is used as an instrument of Indra and *kalmalí-* in the RV. verse as something possessed by Rudra. Both these gods have the weapon *vájra* 'thunderbolt' in common. The first group of verses from the AV. relate to the paraphernalia of Vrātya as those of a king. As all the rest of these refer figuratively either to abstract qualities or to natural objects or phenomena, *háritau* and *kalmalí-* should be expected to do so too. *Harít-* f.du. in RV. 3. 44. 3, *dyā́m Índro háridhāyasaṁ pr̥thivī́ṁ hárivarpasam : ádhārayad harítor bhū́ri bhójanaṁ yáyor antár háriś cárat*, probably refers to the two worlds (so also Grassmann). The same may be the case here, as *pravartaú* (found also in Āp. Śr. 19. 23. 11, 13. 24. 2) means 'ear-rings' (Sāyaṇa on TS. 2. 3. 11^4, quoting Āp. Śr.). 'Thunderbolt' for *kalmalí-* (or *śarmari-*) would suit here as in the other two passages and Whitney's translation may be modified, "......the two worlds the ear-rings, the thunderbolt the jewel." AV. 20. 135. 11, with the obviously required emendation of *vaha* to *-has* and *Duraśravasé* to *Dūra-*, may be translated: "Thou, O Indra, with the thunderbolt, broughtest from the Pārāvatas the desired (*havyá-*) acquisition of wealth for the wise, singing, Dūraśravas."

Kalmalí- is probably connected with the group of words containing the element, *śar-*, *śir-*, *kar-*, *kir-* (such as *śarvarī-*, *kalmāṣa-* etc., see footnote under *kamála-*), all meaning 'variegated' and its original meaning might well have been 'many-coloured', 'shining' (cf. the epithets, *darśatá-*, *dyumánt-*, *śubhrá-*, *hári-*, *hárita-*, *hiraṇyáya-*, of *vájra*, Grassmann, s.v. *vájra*).

kúmba- —*kurīra-* —*opaśá-*

tváṁ vīrúdhāṁ śréṣṭhatamā 'bhiśrutā́ 'sy oṣadhe: imáṁ me adyá pū́ruṣaṁ klībám opaśínaṁ kṛdhi. 6. 138. 1. *klībáṁ kṛdhy opaśínam átho kurīríṇaṁ kṛdhi: áthā 'syé 'ndro grā́vabhyām ubhé bhinattv āṇḍyaù.* v.2. *klība klībáṁ tvā 'karaṁ vádhre vádhriṁ tvā 'karam árasā 'rasáṁ tvā 'karam: kurīram asya śīrṣáṇi kúmbaṁ cā 'dhinídadhmasi.* v.3.

stómā āsan pratidháyaḥ kurīraṁ chánda opaśáḥ: Sūryā́yā Aśvínā varā́ 'gnír āsīt purogaváḥ. 14. 1. 8.=RV. 10. 85. 8.

Sinīvālí sukapardā́ sukurīrā́ svaupaśā́. TS. 4. 1. 5^3.=VS. 11. 56.

Kúmba- and *kurīra-* are also found in ĀP. Śr. 10. 9. 5, 6, 7 (and in the corresponding sūtras in Baudh. Śr. 6.1: 6. 4, 5; 15. 15; 25. 4): *atha patnīśirasi kumbakurīram adhyūhate. kṛṣṇaṁ jīvorṇānām iti Vājasaneyakam. jālaṁ kumbakurīram ity ācakṣate.* *Kúmba-* alone is found also in ĀP. Śr. 1. 21. 3, *udīcīnakumbāṁ śamyām*, where it has a development of the original meaning. *Kurīra-* is found also at AV. 5. 31. 2, *yā́ṁ te cakrúḥ kṛkavākāv ajé vā yā́ṁ kurīríṇi: ávyāṁ te kṛtyā́ṁ yā́ṁ cakrúḥ púnaḥ práti harāmi tā́m,* where it has a different but not wholly unconnected meaning. *Opaśá-* is found also in AV. 9. 3. 8, discussed under *ákṣu*: and in RV. 1. 173. 6, *prá yád itthā́ mahinā́ nṛ́bhyo ásty áraṁ ródasī kakṣyè nā́ 'smai: sáṁ vivya Índro vṛjánaṁ ná bhū́mā bhárti svadhā́vā̃ opaśám iva dyā́m;* ib. 8. 14. 5, *yajñá Índram avardhayad yád bhū́miṁ vy ávartayat: cakrāṇá opośáṁ diví;* ib. 9. 71. 1, *ā́ dákṣiṇā sṛjyate śuṣmy ā́sadaṁ véti druhó rakṣásaḥ pāti jā́gṛviḥ: hárir opaśáṁ kṛṇute nábhas páya upastíre camvòr bráhma nirṇíje;* Tāṇḍ. Br. 4. 1. 1, *gāvo vā etat satram āsata tāsāṁ daśasu māssu sṛṅgāṇy ajāyanta tā avadann arāsmo 'ttiṣṭhāmo 'paśā no 'jñate 'ti tā udatiṣṭhata,* and 13. 4. 3, *dvyopaśāḥ saṁstutā bhavanti tasmād dvyopaśāḥ*

paśavaḥ; and in *gó-opaśā-*, epithet of *áṣṭrā-*, RV. 6. 53. 9 and *hṛdayaupaśá-* VS. 25. 8, in all of which it has a slight modification of the original meaning.

Previous Scholars: Sāyaṇa on AV: '*upaśete asmin puruṣa iti opaśaḥ strīvyañjanam*', 6. 138. 1; '*kurīrāḥ keśāḥ*', v.2; '*kurīraṁ keśajālaṁ kumbaṁ tadābharaṇaṁ ca strīṇam asādhāraṇam*', v.3. In explaining the passages in RV. he seeks the help of etymology and arrives at a different meaning of *opaśá-* in each case, thus: *sṛṅgam* or *lokadvayam* 1. 173. 6; *upetya śayānam* or *vīryaviśeṣaḥ* 8. 14. 5; *sarvasya dhārakam* 9. 71. 1; *upaśerat ity opaśāḥ, gāva opaśā yasyās tādṛsī, ata eva paśu-sādhanī*, 6. 53. 9; and goes farther at 10. 85. 8, by stating that there is a metre called *kurīra-*, '*sūryāyā rathasya stomās trivṛdādayaḥ pratidhaya āsan: pratidhīyata iti pratidhaya īṣātiryagāyatakāṣṭhādayaḥ: tathā kurīraṁ chandaḥ kurīranāmakaṁ chando 'nasa opaśo 'bhavat: yeno 'paśerate sa opaśaḥ*'. BR: *kúmba*= 'eine Art weiblicher Kopfputz', *kurīra*= 'eine Art Kopfschmuck der weiber', *opaśá-* = 'ein Kopfutz—: Büschel, Locke, cirrus; oder viell. Zoff' and 'Flechte' at AV. 9. 3. 8. Geldner, Ved. Stud. I, 130—137. basing his arguments on AV. 5. 31. 2, Tāṇḍ. Br. 4. 1. 1, 13. 4. 3, and Āp. Śr. 1. 21. 3 (where he wrongly interprets *kumba-* as the 'pointed end'), concludes that all the three words mean in the first place 'horn' and then a 'horn-shaped head-ornament' or 'diadem'. Caland alone, having had access to Baudh. Śr. and the commentaries, has given the right interpretation to *kúmba-* and *kurī́ra-* in his translation of Āp. Śr. 10. 9. 5.

Baudh. Śr. 25. 4 (p. 232, l.l.) has, *vidalam u ha kumbaṁ bhavati jālam u kurīram*, and thereupon the commentator adds *vaṁśavidalaṁ jālasya nemibhūtam* as *kúmba-*. The commentator to Āp. Śr. 10. 9. 7 also has, *jālam ānāyaḥ, tac ca vaidale valaye syūtam*, and quotes Baudh. for his support. Thus *kúmba-* is a circular rim made of sliced bamboo and *kurī́ra-*, a net of sheep's wool (Āp. Śr. 10. 9. 6, above), of which the *kúmba-* formed the edge. The two together formed a dome-shaped female head-dress (that is, when put on) and are often referred to as one, cf. *kumbakurīram* Āp. Śr. 10. 9. 5, 7 above and Baudh. Śr. 6. 5, 15. 15.

Kumbā- 'sacrificial enclosure' must be the same word as *kúmba-* with an extended meaning. It seems to contain a root *kum-* 'to bend', probably to be traced in *komyā́-* RV. 1. 171. 3, *stutā́so no Marúto mṛḷayantū 'tá stutó maghávā śámbhaviṣṭhaḥ: ūrdhvā́ naḥ santu komyā́ vánāny áhāni víśvā Maruto jigīṣā́*, which Sāyaṇa explains as *kamanīyāni* 'pretty' and others have hesitatingly followed without being able to find a satisfactory derivation. If, however, *komyá-* contains this root, it would mean 'bending', 'pliant', which as applied to trees, desired to be saved from the wrath of the storm-gods, would be most appropriate (the third pāda giving the sense, 'let our pliant trees remain erect'). The root is probably also to be seen in *kumbha-* 'pitcher', Gr. κύμβη, κύμβος (for formation cf. *kamba-*, *kambha-*: *kam-*, Pāṇ. 5. 2. 138); in *kumāra-*, 'the bending, crawling, baby', in *komala-* 'bending' > 'yielding' > 'soft', etc.; and in the root *kuñc-* 'to bend', which may be an enlargement of *kum-*. In view of Lith. *kum̃pti* 'to bend oneself', *kum̃pas* 'bent', Lett. *kùmpt* 'to be bent', old Pruss. *etkūmps* adv. 'round about' (Walde, s.v. *qam-*, *qamp-* 'to bend'), Gr. κύμβος 'pitcher', κύμβαχος 'upper part of a helmet' and of Gr. καμπτω 'to bend', Sans. *kamála-*, and its correspondences in the other languages given under it, there seems to have been a duplicate root **kam* or **kum-* in the original language, which gave rise to the various enlargements and derivatives.

From looking upon *kumba-kurīra-* as one thing *kúmba-*, and probably also *kurī́ra-*, came to denote the whole thing, which as we have already remarked looked like a dome or vault when put on. Thence came the use of *kúmba-* as the 'knob' of a stick or peg of a yoke in Āp. Śr. 1. 21. 3, *udīcīnakumbāṁ śamyām*, the commentator explaining *kumba-* here as the thick end of a *śamyā-*. As already in the time of Baudhāyana and Āpastamba the use of this form of female head-dress had become obsolete (judging from their manner of describing it, of course,) it may well have been Indo-European and Gr. κύμβαχος 'the upper part of a helmet' may have the same source.

Kurī́ra-, which as we have seen was made of sheep's wool, meant also 'blanket', cf. *kurīras tu pumān mālāviśeṣe kambale 'pi ca: klībaṁ tu maithune padme jāle ca munibhāṣitam*, Keśavasvāmin's Nānārthārṇavasaṁkṣepa, Triv. Sans. Ser. It might well have originally meant 'wool' and in AV. 5. 31. 2, quoted above, *kurīrín-* wedged, as it is, in between *ajé* 'goat' (loc.) and *ávyām* 'ewe' (loc.), may possibly stand for 'sheep'. As a matter of fact we find *kurarī-* (for *kurīrī?*) and *jālakinī-* (lit., 'furnished with a net') as names of an ewe, see Vaijayantī 70, 129. But the case is doubtful, and *kurīríṇi* may be an adjective to *ajé*, *kuríra-* referring to its horns as 'head-ornaments'. This last remark applies with greater force and more certainty to *opaśá-* in Tāṇḍ. Br. 4. 1. 1 and 13. 4. 3, quoted above.

A comparison of AV. 6. 138. 1, 2, 3, RV. 10. 85. 8 = AV. 14. 1. 8, and TS. 4. 1. 5³ = VS. 11. 56 will show that either *kuríra-* and *kúmba-* or *kuríra-* and *opaśá-* are found together, but nowhere *kúmba-* and *opaśá-*. This, as referring to a particular female head-dress, is sufficient to give us *kúmba-* = *opaśá-*, 'the circular sliced-bamboo rim'. This, as we have seen under *ákṣu-*, is its meaning also at AV. 9. 3. 8. In AV. 14. 1. 8= RV. 10. 85. 8, *pratidhí-* probably means 'ornament' as 'something put on' (compare also Wh.'s remark under AV. 14. 1. 8) cf. *práti yád asya vájraṁ bāhvór dhúḥ* RV. 2. 20. 8c, and the verse may be rendered, "The ornaments were the laudations, the net and the rim, the metre", etc. *Opaśá-* in RV. 1. 173. 6; 8. 14. 5 and 9. 71. 1 refers to the whole head-dress, and with this modification the translations of Geldner in Ved. Stud., I.131f., may be accepted. *Gó-opaśā-* probably means 'with the knob made of cow's bone (or covered with cow's hide)' and *hṛdayaupaśá-* 'that which covers the heart'.

kurūṭínī-

ayáṁ pánthāḥ kṛtyéti tvā nayāmo 'bhipráhitāṁ práti tvā prá hiṇmaḥ; ténā 'bhí yāhi bhañjaty ánasvatī 'va vāhínī viśvárūpā kurūṭínī. 10. 1. 15.

Previous Scholars: The commentary is wanting. BR. think that it is probably = *kirīṭinī-*. Ludwig: "......auf diesem wege geh brechend los zum angriff, wie ein vollständig heer mit wagen und mit rossen [?]." Bloomfield: "...... go this way like a crushing army, with heavy carts, thou that art multiform, and crowned with a crest (?)," and at p. 604, "Kurûṭînî translated by 'crowned with a crest' is in truth a *ἅπ. λεγ.* of unknown value......Hemakandra also reports a word kuruṭin 'horse', and Ludwig apparently, on this basis, translates 'mit rossen'". Henry: "par ce chemin marche en te le frayant, comme montée sur un chariot, montée sur un char, revêtue de toutes les formes, coiffée d'une mitre", and in the commentary, "*vāhínī* synonyme de *ánasvatī*, et, quant à *kurūṭínī*, cf. l'usuel *kiriṭín* et l'épithéte *tirīṭínas* AV. VIII. 6. 7." Whitney: "........breaking, like a draft-cow with a cart, all-formed, wearing a wreath (? *kurūṭín*)".

Kurūṭa- in *kurūṭínī* seems to be identical with later Sanskrit *kurula-* or *-rala-*[1] 'curls on the forehead (*bhramarālaka-*)', found also in Prāk. (for correspondence of Sans. ṭ>ḍ>l in middle Indian see references under *arāṭakí-*). *Kurūṭínī* would thus mean 'having curls on the forehead', and this would fit in with *kṛtyā́-* 'witchcraft', which has been described several times in the same hymn as a woman[2] with head, ears, nose, etc., cf. v. 1, *yā́ṁ kalpáyanti vahataú vadhū́m iva viśvárūpāṁ hástakṛtāṁ cikitsávaḥ: sā́ 'rā́d etv ápa nudāma enām;* v. 2, *śīrṣaṇvátī nasvátī karṇínī kṛtyākṛ́tā sáṁbhṛtā viśvárūpā*, etc.

For *kuruṭin-* 'horse' in Böhtlingk's edition of Hemacandra's Śeṣanāmamālā, v. 176, the Bhavanagar edition of Abhidhānacintāmaṇi gives *kuṭara-*. If the former reading is correct, it may signify a 'horse with a tuft on the forehead.'

Pādas **c** and **d**, which have been diversely translated, seem to compare the retreat of *kṛtyā́-* to that of an invading army (cf. *bhagna-*, 'vanquished': *bhañjatí*). *Ánasvatī*, 'furnished with chariots', epithet of *vāhínī* 'army', is probably due to a reminiscence of *vahataú vadhū́m iva* in v. 1.

khaḍū́ra-

khaḍū́re 'dhicaṅkramā́ṁ khárvikáṁ kharvavāsínīm: yá udārā́ antárhitā gandharvāpsarásaś ca yé: sarpā́ itarajanā́ rákṣāṁsi. 11. 9 (11). 16.

Previous Scholars: Sāyaṇa: '*dūrabhūtaṁ khaṁ khadūram ākāśe dūradeśe.*' Ludwig. p. 531: "die über den khaḍûra [das schwert] taumelt die verstümmelte, bei verstümmelten [auf dem schlachtfeld] wonet", etc. Henry: "Celle qui monte sur le brancard mortuaire", etc., and in the commentary, "Il semble que *khaḍū́ra* doive necessairement s'interpreter par le posterieur *khaḍū.*" Bloomfield, who renders with 'mist', remarks at p. 636, 'Our rendering of kha*d*úre reflects simply our own and Sâya*n*a's perplexity.'

Khaḍū́ra- appears to be identical with later Sanskrit *khalūra-* in *khalūrikā-* 'place of exercise for soldiers'. This meaning suits the context here: the whole hymn has reference to battle, soldiers, and weapons, and a spectre haunting the place of exercise may be expected to be mentioned amidst a host of other different kinds of spectres. *Ḍ* is regularly represented by ḷ in RV., and for *ḍ*>ḷ (1), in Pāli and Prāk., see references given under *arāṭakí.*

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[1] The long *ū* in *kurūṭínī* may be due to the exigencies of metre.

[2] Cf. *Kurulālikulāvalikhyamānabhrūlatāntahṛdayaṅgamaṁ*, epithet of a *priyatamājana*,—Somadeva's Yaśastilaka I, 526, 2.

khŕ̥gala-

piśáṅge sū́tre khŕ̥galaṁ tád ā́ badhnanti vedhásaḥ : śravasyúṁ śúṣmaṁ kābaváṁ vádhriṁ kr̥ṇvantu vandhúraḥ. 3. 9. 3.

nāvé 'va naḥ pārayataṁ yugé 'va nábhye 'va na upadhī́va pradhī́va : śvā́ne 'va no áriṣaṇyā tanū́nāṁ khŕ̥gale'va visrásaḥ pātam asmā́n. RV. 2. 39. 4.

Previous Scholars: Sāyaṇa on both the passages explains *khr̥gala-* as 'armour'. BR., 'viell. Stab, Krücke'. Bloomfield, 'talisman', but agrees with BR. in the meaning 'crutches' for RV. Whitney does not translate the word.

Kauśika, 43. 1, has concerning this hymn (AV. 3. 9.), *karśaphasyeti piśaṅgasūtram araludaṇḍaṁ yadāyudham*, which, when compared with the verse quoted above, gives us *khr̥gala-*= *daṇḍa-* 'stick'. This is supported by the RV. verse quoted above, its fourth pāda meaning, 'like two sticks save us from fall'. *Khr̥galya-* in MS. 2. 7. 12 (=Āp. Śr. 16. 18. 4), *udyojannam antaryāmam īṣāṁ khr̥galyaṁ* (Āp. *kha-* or *khaḍga-*) *śavam* (Āp. *śapham*) *: aṣṭrāṁ tāḍam* (Āp. *-la-*) *pratīnāhā ubhe maṇḍūkyau yuje*, apparently means the same thing.

galuntáḥ

asū́tikā rāmāyaṇy àpacít prá patiṣyati : glaúr itáḥ prá patiṣyati sá galuntó naśiṣyati. 6. 83. 3.

Previous Scholars: Sāyaṇa: '*glauḥ vraṇajanito harṣakṣayaḥ itaḥ asmād aṅgāt prapatiṣyati....yadvā glaus candramāḥ....pragamayiṣyati.... sa candramāḥ. galuntaḥ. gaṇḍamālodbhavavikāreṇa tatra tatra hastapādādisandhiṣu udbhūtan gaḍūṇ tasyati upakṣayatīti gaḍuntaḥ*', etc. Ludwig: "....fort von hier die eule [glaûḥ] fliegen, und der vogel wird verschwinden." Bloomfield, p. 17: "....the boil will fly away from here, the galunta (swelling) will perish". "Barren shall the *apacít*, daughter of the black one, fly forth; the boil (*glaú*) shall fly forth from here; it shall disappear from the neck (? *galuntás*)".—Whitney, who remarks, "the translation here given of *galuntás* is the purest conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantás*), with ablative suffix *tas* ".

If *galantás*, the reading of three of Whitney's mss., be correct, its relation to root *gal-* 'to ooze' would be just like that of *jīvantá-* 'living one', AV.: *jīv-* 'to live', *tarantá-* n. pr.: *tṝ* 'to conquer', *pāntá-* 'drink': *pā-* 'to drink', *vasantá-* 'spring': *vas-* 'to be bright', *veśantá-* 'pool': *viś-* 'to enter (*e.g.*, running water)' (?), *hemantá-* 'winter': *hím*, *himá-* 'cold', 'frost', etc. Being thus presumably a substantive like the others, it would mean in this connection 'the oozing one', viz., 'the pus'. If Sāyaṇa's explanation of *asū́tikā-* as 'not giving out pus' be correct, an emendation of *sá galantás* to *ságalantas* would give a good sense: "The barren *apacít*,[1] daughter of the black one will fly forth: the boil shall fly forth from here, (and) disappear together with the pus."

ghṛtastā́vas-

yásmin devā́ ámṛjata yásmin manusyā́ utá: tásmin ghṛtastā́vo mṛṣṭvā́ tvám Agne dívaṁ ruha. 12. 2. 17.

Previous Scholars: 'von Schmalze triepfend'—BR., who take *-stāva-* to be the stem. Ludwig, p. 480: 'an dem wisch dich ab und ghṛta-triepfend [?], steig empor zum himmel'. Henry: 'puisque tu dégouttes de beurre, essui-toi sur lui, | Ô Agni, et monte au ciel'. "......on that having wiped off the drops of ghee (?), O Agni do thou mount the sky"—Whitney, who remarks, "Our mss. seem to read *-stā́-* very plainly [and SPP. reports no variant], but need not prevent our understanding instead *-snā́-*, if more acceptable".

BR. assume a root *stu-* 'to drop', 'to come together' in order to explain *stuta-* (v.l., *sruta*) in Hemacandra, *-stā́va-*, *stúkā-* 'tuft or knot of hair', and *stoká-* 'drops'. Of these, *stuta-* is only a corruption of *sruta-* and *stoká-* has been explained by Wackernagel, I. 239. c., as a methathesis of **skota-*: *ścut-*

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[1] *Apacít-* is rightly identified by Bloomfield, p. 504, with *apacī-* of the medical works. The latter seems to be a Prakritisation of the former. The commentators of Kauś. and AV. also identify it with *gaṇḍamālā*. BR. give 'scrofulous swelling of the glands of the neck' for *gaṇḍamālā*, which is misleading, as the following extract from Vāgbhaṭa (Aṣṭāṅgahṛdaya, Uttara. 29, 18) will show: *medaḥsthāḥ kaṇṭhamanyākṣakakṣāvāṁkṣāṇajā malāḥ: savarṇān kaṭhinān snigdhān vārtākāmalakākṛtīn: avagāḍhān bahūn gaṇḍāṁś cirapākāṁś ca kurvate: pacyante 'lparujas tvanye sravanty anye 'tikaṇḍurāḥ: násyanty anye bhavanty anye dīrghakālānubandhinaḥ: gaṇḍamālā 'pacī seyam dūrveva kṣayavṛddhibhāk.*

'to drip'. The remaining *stúkā-* or *stú-*, as well as *stū́pa-* 'tuft or knot of hair', *stavaka-* 'bunch', Beng. *thokā* 'bunch', contains an element *stu-* which gives the idea of a 'bunch' or 'bundle'. This, however, would not apply to *ghr̥ta.*

On the other hand, if, following Whitney's recommendation, we read *-snā́vas*[1], we find *-snā́vas-: snu-* 'to drip' as *vā́sas-* 'covering': *vas-* 'to clothe', *-vā́cas-* in *suvā́cas-* etc.: *vac-* 'to speak', *vā́has-* 'offering': *vah-* 'to carry', *pā́jas-* 'brilliance': *pajrá-*, etc., Ved. Gr. § 126. Then *ghr̥tasnā́vas-* would mean 'drippings of ghee', object of *mr̥ṣṭvā́*, cf. *ghr̥tasnú-* 'dripping with ghee'.

cītí-

devā́s te cītím avidan brahmā́ṇa utá vīrúdhaḥ : cītíṁ te víśve devā́ ávidan bhū́myām ádhi. 2. 9. 4.

Previous Scholars: Sāyaṇa: '*grahavikārād rogiṇa ādānaṁ grahādeḥ saṁvaraṇaṁ chādanam abhistaraṇaṁ vā*'. BR. and Weber: 'Sammeln.' Ludwig, 'pflückung'. Grill: "Den Göttern und Brāhmanen ward's, wie man dich Holz zusammenlegt, Die Götter all ersahn, wie man zur Erde dich zusammenlegt". Bloomfield, p. 292: "The word *k*îtím is found only here and is very problematic......we are connecting the word with *k*inoti in the sense of 'arrange', 'build up', having in mind the peculiar amulet or remedy dasav*r*iksha 'consisting of ten woods', in st. 7." Whitney, who renders, 'gathering (?)', remarks, "If it comes from *ci*, there is hardly any other example".

Cītí- appears to be connected with *cāy-* 'to fear', 'to be in awe of',[2] thus meaning 'apprehension' and thence 'trouble' or 'disease', just like *ātaṅka-* which means both 'fear' and 'disease'. The hymn is about curing one of a dangerous kind of seizure of the joints, said to be caused by demons, and the meaning suits quite well: "The gods have noticed thy trouble, the priests, and the plants: all the gods on earth have noticed thy trouble". That the diseased, and not the amulet, is addressed is clear from the following verse.

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[1] Mss. often confuse *st* (स्त) and *sn* (स्न) and, in general, *t* and *n*, cf. *stāvā* or *stāva* in two mss. for *snāvā*, Gaastra's ed. of GBr., p. 120, n. 2.

[2] Cf. Wack., I. § 79. a.: "So von *cāy-*,, Scheuen" AV. *cītí- cíkīhi* kl. *cekī-yate* : v. *cā́yamāna-*,*-cā́yya cāy-ú*, sp. weiteres, vgl. gr. *τῑ-μή*."

For formation, cf. *gīti-*: *gāyati*, *pīti-*: *pā-*, *pāyayti* (caus.), *sphīti-*: *sphāyate*, etc., Wack. I. §79. (a). α, β.

jabhya- —tardá- —vághā-

hatáṁ tardáṁ samaṅkám ākhúm Áśvinā chintáṁ śíro ápi pṛṣṭīḥ śṛṇītam : yávān néd ádān ápi nahyataṁ múkham áthā́ 'bhayaṁ kṛṇutaṁ dhānyà̄ya. 6. 50. 1.

tárda haí pátaṅga haí jábhya hā́ úpakvasa : brahmé 'vā́ 'saṁsthitaṁ havír ánadanta imā́n yávān áhiṁsanto apódita. v. 2.

tárdāpate vághāpate tṛṣṭajambhā ā́ śṛṇota me : yá āraṇyā́ vyàdvarā́ yé ké ca sthá vyàdvarā́s tā́nt sárvān jambhayāmasi. v. 3.

yā́vatīr bhṛ́ṅgā jatvàḥ kurū́ravo yā́vatīr vághā vṛkṣasarpyò bábhūvuḥ : tátas tvám asi jyā́yān, etc. 9. 2. 22.

Previous Scholars : Sāyaṇa : *tardaḥ= hiṁsakaḥ* (*ākhuḥ*), *jabhya= upadravakāritvād asmābhir hiṁsya*, *vaghāḥ=avaghnanti avabādhanta iti vaghāḥ pataṅgādayaḥ*. Bloomfield and Whitney render *tardá-* and *jabhya-* as 'borer' and 'grinder' respectively. *Samaṅkám* and *úpakvasa* have been left out as doubtful by everybody. Sāyaṇa explains the former as *samañcanaṁ bilaṁ saṁpraviśya gacchantam*, adj. of *ākhum*, and for the latter he reads *apakvasaḥ* (*=adagdhāḥ santaḥ*).

Keśava on Kauś. 51. 22 (dealing with AV. 6. 50) has *samāptam mūṣaka-śalabhapataṇga-ṭiṭṭibha-kīṭaka-kīṭikā-hariṇa-ruru-śalyaka-goṣedhā-gokṛmyādi-svastyayanam* ; similar in Sāyaṇa's remarks in the introduction to this hymn, which is directed against the pests to crops. In the well-known verse, *ativṛṣṭir anavṛṣṭiḥ śalabhā mūṣikāḥśukāḥ; pratyāsannāś ca rājānaḥ ṣaḍ ete ītayaḥ smṛtāḥ*, the most harmful to crops, among animals, are 'locusts', 'rats', and 'parrots'. These three must be intended in vs. 2 and 3 by the words, *tárda : tárdā-pate*, 'borer' ='rat', *pátaṅga : vághāpate*='locust', cf. Beng. (dial. of Mānbhūm) *bāghḍulu* 'a kind of moth', Sindhi *bagh(g)äi* 'a kind of fly that sticks to dogs and horses', and *jábhya : tṛṣṭajambhāḥ*, 'grinder' or 'having sharp grinders' ='parrot', which cuts anything by grinding with its beak.

The remaining animals in Sāyaṇa's and Keśava's enumerations are included in the words *āraṇyā́ vyàdvarā́ḥ* and *yé ké ca sthá vyàdvarā́ḥ* in v. 3.

The construction suggests that *samaṅkám* in v. 1 is probably a verb, second, du., imp., like *hatám, chintám* and *śṛṇītam*. A loss (by ms. corruption) of *t*, the third member of the conjunct (see under *kákutsala-*) is probably to be seen after *-ṅk-*, *samaṅkám* thus standing for *samaṅktám*. Now, *sám-añj-* has a meaning 'to consume', 'to devour' (BR., RV. 10. 45. 4 ; 52. 3 ; 87. 16) which would quite suit the context.

Úpakvasa, taken by others as a substantive of doubtful significance, also appears to be a verb, probably a corruption for *-krasa* (for a reverse process in the confusion of *v* and *r*, see *uttaradraú*). The form **kras-* not known to be found elsewhere, may be an enlargement of *kram-* 'to step' through the intermediate *kraṁs-* which is frequently used. Compare the relations of, *tam-* 'to be exhausted', 'to perish': *tas-*, *nam-* in *evéd yū́ne yuvatáyo namanta yád īm uśánn uśatír éty áccha*, RV. 10. 30. 6 : *naṁs-* in *ní te naṁsai pīpyāné'va yóṣā máryāye 'va kanyā̀ śaśvacaí te*, RV. 3. 33. 10 : *nas-* 'to approach with lust', *śam-* 'to kill': *śas-*, etc., and alternate presence or absence of nasal in *danś-*: *daś-* 'to bite,' *dans-* 'to be worth seeing': *das-* in *dasmá-* etc., *nanś-*: *naś-* 'to disappear', *bhranś-*: *bhraś-* 'to fall', *srans-*: *sras-* 'to fall', etc. If that be the true reading and meaning, **úpakrasa* would mean 'step nearer' (that is, in order to listen), and would correspond even in this respect (as in the names) to *ā́ śṛṇota me* in v. 3.

tāyādarám—párasvant-

yáthā pásas tāyādaráṁ vā́tena ṣthūlabháṁ kṛtám : yā́vat párasvataḥ pásas tā́vat te vardhatāṁ pásaḥ. 6. 72. 2. *yā́vad aṇgínaṁ pā́rasvataṁ hā́stinaṁ gā́rdabhaṁ ca yát : yā́vad áśvasya vājínas tā́vat te vardhatāṁ pásaḥ*. v. 3.

ayám Indra Vṛsā́kapiḥ párasvantaṁ hatáṁ vidat : asíṁ sūnā́ṁ návaṁ carúm ā́d édhasyā́ 'na ā́citaṁ víśvasmād Índra úttaraḥ. RV. 10. 86. 18.

Ī́śānāya párasvata ā́labhate Mitrā́ya gaurā́n Váruṇāya máhiṣān, Bṛ́haspátaye gavayā́s Tvástra úṣṭrān. VS. 24. 28.

suparṇaḥ pārjanyo haṁso vṛko vṛṣadaṁśas te aindrā apām udro 'ryamṇo lopāśas siṁho nakulo vyāghras te Mahendrāya Kāmāya parasvān. KS. V, 7, 11= TS. 5. 5. 21.

sa iha kīṭo vā pataṅgo vā matsyo vā śakunir vā siṁho vā varāho vā paraśvān (v. l., *-śvā*) *vā śārdūlo vā puruṣo vā 'nyo vā teṣu teṣu sthāneṣu pratyājāyate.*—Śāṅkh. Āraṇ. 3. 2.

Previous Scholars: The commentator simply calls *tāyādará-* (which he reads *tāyodara-*) 'a kind of animal' and no one has yet any suggestion as to what it is; he has nothing to say about *párasvant-* either. Sāyaṇa on RV. has: '*he Indra ayaṁ Vṛṣākapiḥ parasvantaṁ parasvam ātmano viṣaye 'vartamānaṁ hataṁ hiṁsitaṁ vidat*'. On TS. he explains it as *mahiṣa*, with which may be compared Vj. 65, 21, *gavalaś ca parasvāṁś ca mahiṣaḥ syād araṇyajaḥ*. The commentary to Śāṅkh. Āraṇ. calls it 'a kind of snake'. BR. suggest that it is probably the 'wild ass'.

Tāyādarám is probably to be read *tā́yād áram*, the former being the subjunctive of *tāya-*, passive stem of *tan-* 'to extend.' Cf. Whitney, Sans. Gr. § 774, "Examples of the transfer of stems from the **yá-** or passive class to the **ya-** or intransitive class were given above (761 b.); and it was also pointed out that active instead of middle endings are occasionally, even in the earlier language, assumed by forms properly passive: examples are *ā́ dhmāyati* and *vy àpruṣyat* (ÇB.), *Bhūyati* (Māi. U.)." Or, *tā*, itself, found in *atāyi* (aor.), *tāyitā* (fut.), *-tāya* (ger.), *tāyitṛ-* etc., may be the stem. The verse would then mean, 'so that the member may extend sufficiently, made big by the wind', etc.

From the passages from KS. and Śāṅkh. Āraṇ., quoted above, *párasvant-* appears to be a wild animal like the jackal, the lion, the tiger, and the boar, and from AV. it is known to have a large member like the elephant, the ass, and the horse. Both these features are satisfied in its identification by Bühler, ZDMG. 48, 63, with Pāli *palasata-*, Aśoka. Delhi—Topra V. 6, Jātaka VI, p. 277, v. 1205 and *palāsāda-*, Jātaka, V, p. 406, v. 267,[1] which the commentator to Jātaka explains as *khagga* 'rhinoceros'. Bühler thinks that the intermediate steps were **parassanto*, **parasato*, and Trenckner, Pāli Miscellany, p. 58, n. 6 (cited by Hultzsch, Aśoka Inscrip., p. 127, n. 8) considers *palasato* to be the original of *palāsādo* and the latter, which literally means 'eating leaves', to be an etymologizing corruption of the former.

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[1] Compare with the above passages: *tathā pānāya- -m- āyanti nānā-migagaṇā bahu: sīhā vyagghā varāhā ca acchakokataracchayo. palāsādā* (v. l. *palāsājā, palasādā, pallasadā*) *ca gavayā mahiṣā rohītā rurū: eneyyā varāhā c'eva gaṇiṇo nīkasūkarā*, etc.

If this be the true meaning, the proper form is probably *páraśvant-*, literally, 'having an axe (*paraśu-*)', the reading of Śāṅkh. Āraṇ. Compare, *khaḍga-*, *-ḍgin-*, *vārdhrīṇasa-*, Germ. *Nasehorn*, etc. For syncope of *u*, cf. *paraśvadha-* 'axe' (*paraśu-vadha?*), *parśvadha-* (*parśu-vadha?*) 'axe': *paraśu-*, *parśu-*, *vánanvat-* : ** vanana-vat-* (Grassmann), *indhanvat-* : *indhana-* (Ved. Gr. § 234), *hiraṇmaya-*, *hiraṇín-* : *híraṇya*, etc.

tirīṭín-

yás tvā svápne nipádyate bhrā́tā bhūtvā́ pitéʼva ca : bajás tā́n sahatām itáḥ klībárūpāṁs tirītinaḥ. 8. 6. 7.

Previous Scholars: Sāyaṇa: '*tirīṭinaḥ, antardhānena aṭataḥ.*' BR.: *tirīṭa*=' *eine Art Kopfputz, Turban, Diadem* Aruṇadatta bei Uǵǵvala, die Erklärer zu AK. (3. 6. 3, 30).' Others have followed BR.

It appears that the meaning 'head-ornament' or 'tiara' (Wh.) for *tirīṭa-* depends solely on a quotation from Aruṇadatta and statements of commentators later than him; it is not given in any of the old Kośas, nor do the modern dictionaries quote any occurrence of its actual use in literature. It might have arisen from a false reading of *kirīṭa-*, just as *bālatanaya-*, a synonym of *khadira-*, in Amara from that of *bālapatra-* (see Kṣīrasvāmin's comment).

The PTS's Pali Dictionary gives two meanings to this word, (1) 'the tree Symplocos racemosa' (*lodhra*) and (2) 'a garment made of its bark.' This second meaning suits the passage in question admirably well, for the *arā́yas* ('niggards') spoken of in this hymn, although vested with spectral qualities, are conceived by the poet to have been like a sort of wild folk who clad themselves in barks, skins, and tattered clothes. There seems to be no point in describing them as wearing a head-ornament. Puggalapaññatti, p. 51, '*so sāṇāni pi dhāreti masānāni pi dhāreti chava-dussāni pi dhāreti paṁsukulāni pi dhāreti tirīṭāni pi dhāreti ajināni pi dhāreti*', read together with v. 11 of this hymn, *yé kukúndhāḥ kukū́rabhāḥ kṛ́ttịr dūrśā́ni bíbhrati; klībā́ iva pranṛ́tyanto váne yé kurváte ghóṣaṁ tā́n itó nāśayāmasi* (especially the words *chava-dussāni*, *tirīṭāni* and *ajināni* in the one and *kŕttīḥ* and *dūrśā́ni* in the other, together with *tirīṭínaḥ* in v. 7), makes it abundantly clear that *tirīṭa-* has the same meaning in both.

turmíśam

citrā́ṇi sākám diví rocanā́ni sarīsṛpā́ṇi bhúvane javā́ni:
turmíśaṁ sumatím icchámāno áhāni gīrbhíḥ saparyāmi nā́kam.
19. 7. 1.

Previous Scholars: The commentator explains *turmíśam* either as *turmayo hiṁsakāḥ hiṁsākāriṇaḥ tān śyati tanūkarotīti turmiśā* or as *turo hiṁsakān miṣati hinastīti turmiśā: miṣa spardhāyām....mūrdhanyasya tālavyopajanaś chāndasaḥ.* "Seeking favour of the twenty-eightfold (?) wondrous ones, shining in the sky together, hasting in the creation (*bhúvana*), I worship (*sapary*) with songs the days, the firmament (*nā́ka*)."—Whitney, after emendation of *turmíśam* to *aṣṭāviṁśám* (or *-śā́*).

Turmíśam seems to be a corruption for * *turvíśam* 'settlement of the stars' (cf. *tārāpatha-*, *nakṣatraloka-*, etc., for the 'sky') the first member (*tur*) being the genetive singular of *tṛ-* 'star' and the second *víś-* 'settlement.' For interchange of *m* and *v*, cf. *anarmáṇām* AV. 7. 7. 1: *anarváṇām* RV.; *amāmasī-*: *amāvasī-* 'new-moon', Vj. 160, 35; *ávradanta* in *áśrathnan dṛḷhā́ ávradanta vīḷitā́-* RV. 2. 24. 3 prob. =*ámradanta* (: *mṛdú-*) 'the firm became loose, the hard became soft' (for it Grassmann supposes a root *vrad-*, *vrand-* 'to become weak'); *āmataḥ*, *parāmataḥ* (mss.) for *-vataḥ*, Gaastra's GBr. p. 2, fn. 1; *vaṅgāvagadhāḥ*, Ait. Āraṇ 2. 1. 1 prob. = *-magadhāḥ* (Keith); and Wack. I. § 177. n. For singular giving a plural sense in an *aluksamāsa*, cf. Ved. Gr. § 275,—"A singular case-ending (the acc. or inst.) may here indicate a plural sense; *e.g.*, *áśvam-iṣṭi-* 'seeking horses', *puraṃ-dará-* 'destroyer of forts', *śúneṣita-* 'driven by dogs' (*śúnā-*)".

Áhāni in **d** is probably elliptical for *víśvā áhāni*. Thus the third and fourth pāda may be translated: "Desiring good-will of the settlement of stars, every day with songs I worship the firmament."

taimātá-

asitásya taimātásya babhrór ápodakasya ca: sātrāsā́hasyā 'háṁ manyór áva jyā́m iva dhánvano ví muñcāmi ráthā̃ iva.
5. 13. 6.

nír vaí kṣatráṁ náyati hánti várco 'gnír ivā́ 'rabdho ví dunoti sárvam ; yó brā́hmaṇáṁ mányate ánnam eva sá viṣásya pibati taimātásya. 5. 18. 4.

Previous Scholars : BR. and others consider *taimātá-* to be the name of a kind of snake. Whitney translates 5. 13. 6, "Of the Timatan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?), I relax the fury, as the bow; I release as it were chariots". To this Lanman remarks : "Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc.—Griffith. 'I release (thee) from the fury of' etc.— Bloomfield. 'Des Asita......des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc. — Weber. For **d**, 'as the string from off (*áva*) the bow'".

There seems to be a contrast in 5. 13. 6 between *taimātá-* and *ápodaka-*. The word *ápodaka-* 'out of water' means either 'not in water' as in RV. 1. 116. 3,.... *naúbhir ātmanvátībhir antarikṣaprúdbhir ápodakābhiḥ*, or 'not containing water', 'dry', as in AV. 5. 16. 11, where it is obviously used as equivalent to *árasá-* 'sapless'. *Taimātá-* also appears to mean 'wet', but modified into 'living in water' at 5. 13. 6 and 'liquid' (*e.g.*, the poison of a snake) in 5. 18. 3. It is probably a derivative of *tema-* 'moisture' with suffix *-ta*, for which and for length of the vowel before the suffix, see under *arāṭakí-*; for superfluous Vr̥ddhi in the first syllable, cf. *praiṇāná-* 5. 27. 3 and *sauprajāstvám* 2, 29. 3, for which other texts, including Ppp., have *prīṇ-* and *suprajās-*. The first member of *sātrāsā́hasya* is obviously the same as *satrā́*, which means 'together', 'altogether', 'all at once', 'always', etc., and may here mean 'everywhere'; thus the word would mean 'prevailing everywhere, *i.e.*, both on land and water'. *Dhánvan* in **d** appears to be elliptically used in both senses, 'bow' with *jyā́m* and 'sandy wasteland' with *ráthān*, the comparison in the latter case being with the extrication of the wheels of a chariot stuck in a sandy piece of land.

Thus we may translate 5. 13. 4: "I release (thee) from the fury of the wet black snake, the dry tawny snake, and of the all-prevailing one, like the string from the bow or chariots (from a sandy tract)."

taulá-

ā́jyasya parameṣṭhiñ jā́tavedas tánūvaśin: Ágne taulásya prā́śāna yātudhā́nān vílāpaya. 1. 7. 2.

Previous Scholars: The commentator derives it from *tulā-* 'balance', here standing for the sacrificial ladle. Roth and Whitney emend it in their edition to *tailásya* 'of sesame oil' against all authorities and Ppp., which has *tūlasya*.

Taulásya is evidently an adjective of *ā́jyasya*, and is probably from *tū́la-* 'a tuft of grass, etc. (here *kuśa-*).' Cf. *pavitra-*, with which ghee was sprinkled. *Tū́la-* is used with reference to *darbhá-* at 19. 32. 3.

duradabhnā́-

vilohitó adhiṣṭhā́nāc chaknó vindati gópatim: táthā vaśā́yāḥ sáṁvidyaṁ duradabhnā́ hy ùcyáse. 12. 4. 4. *duradabhnaí 'nam ā́ śaye yācitā́ṁ ca ná dítsati: nā́ 'smai kā́māḥ sámṛdhyante yā́m ádatvā cíkīrṣati.* v. 19.

Previous Scholars: BR: 'Thore täuschend d.h. durch Schloss und Riegel nicht zu halten'. Ludwig: 'unbetrieglich' at v. 4, but leaves the word without rendering at v. 19. Henry, p. 250, sees no reason for, or suitability of, the meaning given by BR. and Ludwig; he suggests *durdaghnā-* or *dur-adaghnā-* 'killing those who do not give' as the correct reading. "Anæmia (*vilohitá*) from the station of the dung visits (*vid*) the master of kine; so is the agreement of the cow; for door-damaging (?) art thou called."—Whitney (v. 4), who remarks, "Nearly everything in the second half verse is doubtful...... *sā́ṁvidya* (given by four of his mss.) seems a much more probable form of stem........ The second person *ucyáse* is quite unexpected", and at v. 19, "That the conjectural rendering ('Door-damaging lies she on him' etc.) is extremely unsatisfactory is plain".

The correct reading is probably *durādabhnā́-* 'hard to deceive (or harm)', paralleled by *ádabdhāḥ* 'unharmed' RV. 1. 173. 1 and *durādhárṣā-* 'hard to be dared against' AV. 12. 5. 17, both epithets of the cow, and *ná tā́ naśanti ná dabhāti táskaro nā́sām āmitró vyathír ā́ dadharṣati* AV. 4. 21. 3 (=RV. 6. 28. 3), about the cows. The suffix *-na* is also found in *mathná-* 'shaking vehemently' RV. 1. 181. 5 (cf. also *mathnāti* and *dabhnoti*) and after roots like *bhañj-*, *bhug-*, *ruj-*, *pṛ-*, etc., as forming the past participle.

Sā́ṁvidyaṁ, as suggested by Whitney, is a better reading in

c of v. 4 and in view of the second person *ucyáse* in **d**, *vaśāyāḥ sáṁvidyaṁ* seems to be a corruption for *vaśe 'yāḥ sā́ṁvidyaṁ*, 'O cow, thou camest to recognition'. Thus we may translate the verse: "Anæmia visits the lord of kine for taking possession of the dung; thus, O cow, thou comest to recognition, for thou art called 'hard-to-deceive'".

In v. 19 *ā śī-* is used in the sense of 'to enter into' for the purpose of doing something evil as in RV. 10. 162. 1, *bráhmaṇā 'gníḥ saṁvidānó rakṣohā́ bādhatām itáḥ : ámīvā yás te gárbhaṁ durṇā́mā yónim āśáye*, and elsewhere. Thus: "The 'hard-to-deceive' gets into him, if he does not wish to give her, when asked", etc.

dūrśá-

pavástais tvā páry akrīṇan dūrśébhir ajínair utá ; prakrír asi tvám oṣadhé 'bhrikhāte ná rūrupaḥ. 4. 7. 6.

yé kukúndhāḥ kukū́rabhāḥ kṛ́ttīr dūrśā́ni bíbhrati ; klībā́ iva pranṛ́tyanto váne yé kurváte ghóṣaṁ tā́n itó nāśayamasi. 8. 6. 11.

Previous Scholars: Sāyaṇa takes *dūrśébhiḥ* as adjective of *ajínaiḥ* (=*duṣṭa-ṛśyasambandhibhiḥ*) at 4. 7. 6 and reads *kṛ́tyair dūṣyāṇi* for *kṛ́ttīr dūrśā́ni* at 8. 6. 11. 'Eine Art Gewebe oder Gewand', —BR. Weber on 4. 7. 6, Ind. Stud. 18. 29, follows BR. and remarks," zu dûrça, Pet. W., ist ausser dûçya, dûshya vielleicht auch tûsha zu vergleichen", but renders it with 'Häute' at 8. 6. 11. (*ib.*, 5, 255). Ludwig leaves the word untranslated. Grill (4. 7. 6): 'Für Decken tauschten sie dich ein, Gewebe, Felle gab man her', etc. Henry (8. 6. 11): 'Les kukundhas, les kukûrabhas qui portent des peaux en guise de vetêments', etc. Bloomfield (4. 7. 6): 'with broomstraw (?), garments' etc. Whitney renders the first *dūrśá-* with 'garments' and the second with 'pelts', each followed by a query-mark.

Dūrśá- is found at least three times in the Kauśika Sūtra : (i) *jihvāyā utsādyam akṣyoḥ paristaraṇam astṛhaṇaṁ hṛdayaṁ dūrśa upanahya tisro rātrīḥ palpūlane vāsayati* 11, 16, where the tongue and several other parts of a cow are prescribed to be tied up in a *dūrśa-* and soaked in cowdung for three nights ; (ii) *kṛmukaśakalaṁ saṁkṣudya dūrśajaradajināvakarajvālena*, 28, 2, where it is prescribed as an easily inflammable light fuel along with worn-out goatskin and broomstraws ; and (iii) *vilumpantām agham iti pari cailam* (v.l., *śelam*, *śilam*, of which the latter seems to be the correct reading) *dūrśam vilumpati* 85, 22, where it is to be spread around (Keś.) a piece of stone (*pariśilam*). In all these instances Dārila and Keśava[1] render it with *jīrṇavastra-* 'old or tattered cloth'. It will be seen that this meaning suits also the two occurrences in the AV. In the first passage it is used together with hemp-textures (see *pavásta-*) and goat-skins, both of which are inexpensive, as a means of exchange for a herb. (It may not be out of place to mention here that in India even to-day old clothes are very often exchanged for herbs from the forest-folk.) In the second a set of wild people (or spectres conceived as such, see *tirīṭín-*) are said to clothe themselves in skin and *dūrśá-*.

Prāk. *dūsa-* has two meanings 'cloth' and 'tent', in the first of which it must be the same as Sans. *dūrśá-* and in the second as Sans. *dūṣya-* 'a tent'. Pāli *dussa-* is also to be similarly assigned. It would appear that in these two languages *dūrśá-* has developed a wider meaning, from 'old cloth' to 'cloth in general'. In Pāli *chavadussa-* 'a miserable garment' it seems to have retained its original meaning.

Beng. *dhūs*, Nep. *dhusā*, Punj. *dhussā*, and corresponding words in other modern Indian vernaculars, all meaning 'a kind of woollen covering', may be connected with it, but the aspiration is unexplained.

nyá- —*ánya-*

dṛḍhó dṛṁhasthiró nyó bráhma viśvasṛ́jo dáśa : nā́bhim iva sarvátaś cakrám úcchiṣṭe devátāḥ śritā́ḥ. 11. 7 (9). 4.

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[1] It may be mentioned here that Keśava appears to have flourished in the time of King Bhoja of Malwa (c. 1018–1060 A.C.), when the Muhammadans were terrorising the country. Speaking about the importance of *abhicāra* at the end of Kāṇḍika 49, he remarks, *pṛthivyām duṣṭa utpannaḥ sarvadā ca vināśayet : adharmasambhavo duṣṭo prajāhiṁsanatatparah : Turuṣkā nāmnā pāpiṣṭhā devabrāhmaṇa-hiṁsakāḥ : pṛthivyāṁ Śrī-Bhojadeva dharmasaṁrakṣaṇāya ca : deśe tu Mālavake utpannaḥ śrīrājagṛheṣu ca ;* again under 47, 22, *idam ahaṁ Mahmadasya Turuṣkasya Mūtikarṇaputrasya prāṇāpānāv apayacchāmi.* He was thus a contemporary of Uvaṭa, commentator of the VS., and preceded Sāyaṇa by nearly three centuries. Dārila, whose work forms the basis of Keśava's Paddhati, must have flourished much earlier.

ā́ tv àdyá sabardúghā́ṁ huve gāyatrávepasam : Índraṁ dhenúṁ sudúghām ányām íṣam urúdhārām araṁkŕ̥tam. RV. 8. 1. 10.

idā́ hí va úpastutim idā́ vāmásya bhaktáye : úpa vo viśvavedaso namasyúr ā́ āsr̥kṣy ányām iva. RV. 8. 27. 11.

yó asyá viśvájanmana ī́śe víśvasya céṣṭataḥ : ányeṣu kṣiprádhanvane tásmai prāṇa námo'stu te. AV. 11. 4 (6). 23.

yásyāś cátasraḥ pradíśaḥ pr̥thivyā́ yásyām ánnaṁ kr̥ṣṭáyaḥ saṁbabhūvúḥ : yā́ bíbharti bahudhā́ prāṇád éjat sā́ no bhū́mir góṣv ápy ánye dadhātu. 12. 1. 4.

ányebhyas tvā púruṣebhyo góbhyo áśvebhyas tvā : níḥ kravyā́daṁ nudāmasi yó agnír jīvitayópanaḥ. 12. 2. 16.

púruṣa evé'dáṁ sárvaṁ yád bhūtáṁ yác ca bhāvyàm : utā́ 'mr̥tatvásye 'śvaró yád ányenā́ 'bhavat sahá. 19. 6. 4.

Previous Scholars: (1) *nyá.*—Sāyaṇa: '*dr̥ṁha-sthiraḥ dr̥ṁhanena sthirīkr̥to lokaḥ, nyaḥ netāras tatratyāḥ prāṇinaḥ*'. BR., 'wohl adj. von unbekannter Bed.' Grassmann: '*niedersinkend* (?) [von ní], enthalten in ánia.' Henry: 'Affermi et solide toi-même, affirmis', etc. He thinks (p. 158) that *nyá-* may be an artificial formation from *anyá-* as *sura-* from *asura-*, thus meaning 'no other', 'himself'. Bloomfield, who would read *dr̥ḍhadr̥ṁhá(ḥ)* and consider *nyáḥ* 'leader' (sing.): *nī-* 'to lead': 'He who fastens what is firm, the strong, the leader,' etc. Whitney, who considers *dr̥ṁha* a verb: 'Being fixed, fix thou, being staunch, *nyá*', etc. (2) *ánya-*.—Sāyaṇa on RV. and AV. 11. 4(6). 23 sees no difference between it and *anyá-* 'other'. His commentary on the 12th book is wanting and at 19. 6. 4 he reads *ánnena* (SPP. reads *anyéna*, other texts *ánnena*). BR: '*ányā*, (3. *a+nyā*, zusammengezogen aus *ni-yā*, wie auch zu sprechen ist) f. adj. *nicht versiegend*'. Henry gives a number of substitutes for *góṣv ápy ánye* such as *go-ṣṭhāpátye*, * *go-śvadhā́nye*, etc. and renders 12. 1. 4d: 'daigne cette Terre nous accorder la possession des vaches.' At 12. 2. 16 he as well as Ludwig considers *ányebhyaḥ* as equivalent to *anyé-* and in the dative. Whitney: 'to thee being such, O breath, having a quick bow among the unexhausted (?*ánya*), be homage', 11. 4. 23**c**,**d**; 'let that earth (*bhū́mi*) set us among kine, also in inexhaustibleness (?*ánya*), 12. 1. 4**d**; 'Thee from inexhaustible (?*ánya*) men, kine, horses' etc. 12. 2. 16.

The correct reading in 11. 7. 4**a** appears to be *dr̥ḍhó 'dr̥ṁhas sthiró nyáḥ*, the loss of a sibilant before a sibilant followed by an explosive (as between *-dr̥ṁhas sthiró*) being prescribed by the Prātiśākhyas and Kātyāyana (Wack. I. § 287. b) and widely followed in the Vedic texts. This gives us a pair of contrasted words, *dr̥ḍháḥ* 'firm': *ádr̥ṁhaḥ* 'not-firm' (cf. *bhūmidr̥ṁhá-* 5. 28. 14, 19. 33. 2), *sthiráḥ* 'stable': *nyáḥ*, which should therefore mean 'unstable', 'movable', 'perishable', or the like. *Nyá-* (to be read *niá*) may easily have this meaning, if its relation to root *nī-* in the sense, 'to take away', 'to remove', is considered to be the same as that of *priyá-* 'dear' to the root *prī-* 'to please'.

Ányа- would thus mean 'immoveable', 'imperishable', and thus be an exact equivalent of *amṛ́ta-*, which is sometimes an adjective, meaning 'imperishable', and sometimes a noun, meaning 'nectar', often applied to sacrificial butter or the soma-drink (see Grassmann, *s.v.*). At 12. 1. 4 and 12. 2. 16 *ánya-* is probably used in the sense of sacrificial butter; at RV. 8. 1. 10 and 8. 27. 11 it qualifies *íṣam* 'libation', understood in the second passage; and at AV. 19. 6. 4 it means 'nectar', thus giving a much better sense than the other texts which read *ánnena*. *Ányeṣu* at AV. 11. 4. 23 is probably a vocative of *ányeṣū*: 'O one of inexhaustible arrows, to thee of quick bow, O Prāṇa, be homage.'

paṭū(ṭau)rá-

pratighnānā́ḥ sáṁ dhāvantū́ 'raḥ paṭūrā́v āghnānā́ḥ : aghāríṇīr vikeśyò rudatyàḥ púruṣe haté radité Arvude táva. 11. 9 (11). 14.

Previous Scholars: Sāyaṇa: '*uraḥ vakṣaḥsthalam paṭūrau tatpradeśau ca*'. Böhtlingk: 'ein bestimmter Körperteil'. Bloomfield who renders with 'thigh', remarks [Reprint of A.J.P. XI. 3 (pp. 319-356), p. 22]: "Our translation of the obscure word is based upon Kauç. 84, 10, *triḥ prasavyaṃ prakīrṇakeçyaḥ pariyanti dakṣiṇam ūrum āghnānāḥ*. The word seems to contain *ūru* with some modifying adjective, perhaps *pṛthu* in a Prākṛtic form." Henry suggests emendation to **paṭair avaghnānā́ḥ* and renders: 'Qu'elles accourent, celles qui se meurtrissent de coups, | arrachant les voiles qui couvrent leurs seins,' etc. Whitney notes: "I follow both translators in rendering *paṭaurá* by 'thigh', although it is not too acceptable, considering the familiarity of *ūru* as name for 'thigh'".

Paṭūrá- or *-ṭaurá-* is evidently identical with *pāṭora-* in KS. V. 13, 11-12, *Agneḥ pakṣatiḥ Sarasvatyā nipakṣatiḥ Somasya tṛtīyā.......devānāṁ dvādaśī dyāvāpṛthivyoḥ pārśvaṁ Yamasya pāṭoraḥ*, and *pāṭūra-* in a corresponding passage in TS. 5. 7. 21-22. This is about the ribs of a horse. VS. 25, 4-5 and MS. 3. 15. 21-22 in the corresponding passages count thirteen ribs and leave out *pāṭūra-*. Caraka, Śārīra. 7, 5, counts only twelve ribs on each side, while GBr. I. 5. 3, thirteen. It thus appears that there have been two views about the exact number of ribs, and in any case *pāṭūra-* seems to be outside, but just following, them on each side. It is most probably the bone, on each side, just about the thigh-joint and below the waist. Vaijayantī, p. 22, gives *pāṭūra-* as a name for the fourteenth lunar night.... *pratipat tv ekapakṣatiḥ : pakṣatiś cā 'tha pāṭūro bhūteṣṭā ca caturdaśī : ni-pakṣatir dvitīyā syāt.* This also supports the above contention, the two fortnights in a month being considered its two sides (*pakṣa*).

In the above passage *paṭūraú* evidently stands not actually for these bones, but for the two sides of the belly just near them, referring to the common phenomenon of the striking of the breast and the belly by women in grief.

paruṣá-

darbháḥ śocís tarū́ṇakam áśvasya vā́raḥ paruṣásya vā́raḥ : ráthasya bándhuram. 10. 4. 2.

Previous Scholars : Ludwig : "das junge darbhagras ist flamme [der schlange], der pferdes scheif, des paruša schweif [ist flamme für die schlange], | [ebenso] des wagens sitz." Henry : " Ardeur brûlante [contre le venin] est le brin de darbha, ainsi que le jeune brin [d'orge ?], | le crin de cheval, le poil d'homme||.......le caisson du char........" Bloomfield renders *paruṣá-* with 'the shaggy one', but remarks (p. 607), "For the unintelligible parushásya we are tempted to substitute arushásya relying upon the oft-emphasised whiteness (*svetá*) of Pedu's horse". Whitney : "*Darbha*-grass, brightness, young shoot (? *tarū́ṇaka*) ; horse's tail-tuft, rough one's tail-tuft ; chariot's seat (? *bándhura*)."

Paruṣá- here probably refers to the bull. It is used as an epithet of *ukṣán-* 'bull' in RV. 5. 27. 5, *yásya mā paruṣā́ḥ śatám uddharṣáyanty ukṣáṇaḥ*, and of *gaú-* 'bull' or 'cow' in RV. 6. 27. 5, *utā́dah paruṣé gávi sū́raś cakrám hiraṇyáyam : ny aìrayad rathítamaḥ*, and 8. 93. 13, *tvám etád adhārayaḥ kṛṣṇā́su róhiṇīṣu ca : páruṣṇīṣu rúśat páyaḥ.* This epithet is due probably to its shagginess (of the tail ? Cf. *puruvā́ra-* 'having an ample tail-tuft', another epithet, RV. 1. 139. 10), as it is applied elsewhere also to *ū́rṇā-* 'wool' (RV. 4. 22. 2, see Grassmann, s.v. *paruṣá-*).

Paruṣa- seems to be the correct reading for *púruṣa-* (note that two of Wh.'s and one of SPP.'s mss. read *puruṣa-* for *paruṣa-* in the above passage) in AV. 6. 38. 4, *rājanyè dundubhā́v ā́yatāyām áśvasya vā́je púruṣasya māyaú: Índraṁ yā́ deví subhágā jajā́na sā́ na aítu várcasā saṁvidānā́*, and 19. 49. 4, *siṁhásya rā́try uśati pīṁṣásya vyāghrásya dvīpíno várca ā́dade: áśvasya vradhnáṁ púruṣaṣya māyúṁ purú rūpā́ṇi kṛṇuṣe vibhāií*, as *māyú-* 'bellowing', 'lowing', etc., is usually applied to an animal such as the cow or the sheep, cf. Whitney's remark at 6. 38. 4, "*Māyú* is not properly used of *púruṣa* 'man', and the expression is obscure and doubtful".

párśāna-

Índrā-Somā vartáyataṁ divás páry agnitáptebhir yuváṁ áśmahanmabhiḥ: tápurvadhebhir ajárebhir atríṇo ní párśāne vidhyataṁ yántu nisvarám. 8. 4. 5=RV. 7. 104. 5.

giráyaś cin ní jihate párśānāso mányamānāḥ: párvatāś cin ní yemire. RV. 8. 7. 34.

yád vīḷā́v Indra yát sthiré yát párśāne párābhṛtam: vásu spārháṁ tád ā́ bhara. RV. 8. 45. 41.

Previous Scholars: Sāyaṇa: *pārśvāsthipradeśe*, AV. =*pārśvasthāne* at RV. 7. 104. 5, *pīḍyamānāḥ* or *spṛśyamānāḥ* at RV. 8. 7. 34; and *vimarśana-kṣame* at 8. 45. 41. BR.: 'm. Einsenkung, Abgrund, Kluft......; Nach Naigh. 1. 10. Wolke, wohl derselben ursprungs wie *parśu*.'

In RV. 8. 45. 41 *párśāna-* is contrasted with *vīḍú-* 'strong' and *sthirá-* 'firm', while AV. 8. 4. 5, when compared with 8. 4. 17d, *táṁ pratyáñcam arcíṣā vidhya mármaṇi*, and 8. 6. 24d, *hṛdayé 'dhi ní vidhyatam*, would point to some 'tender' part of the body as its meaning. The meaning 'soft', 'tender', not only suits these two passages but also the third.

The original meaning seems to have been what Sāyaṇa gives at RV. 8. 75. 41, viz., *vimarśanakṣama-* 'worthy of being touched or felt': *sparśa-* 'touch' with suffix *-āna*. This suffix *-āna*, used to form adjectives, is found in several words: *ápnav-āna-: *apnu(?)*, *ūrdhvas-āná-: ūrdhvá(s)-*, *jrayas-āná-: jráyas-*, *dhiyas-āná-: *dhiyas-*, *pṛ́thav-āna-: pṛthu-* (see under *suśíma-*), *mandas-āná-: *mandas-*, *rabhas-āná-: rábhas-*, *vasáv-āna-: vásu-*, *vṛdhas-āná-: vṛdhás-*, *śavas-āná-: śávas-*, *sahas-āná-: sahás-*, etc. Grassmann and Macdonell (in Vedic Grammar) consider it identical with the participial suffix, but added to a double stem of the root, in the case of *jrayasānā-*, *dhiyasānā-*, *mandasānā-*, *rabhasānā-* etc. It seems however more likely to be a secondary suffix in view of the above examples, placed side by side with the corresponding nouns.

pavásta-

pavástais tvā páry akrīṇan dūrśébhir ajínair utá : prakrír asi tvám oṣadhé 'bhrikhāte ná rūrupaḥ. 4. 7. 6.

ábhūr v aúkṣīr vyù ā́yur ānaḍ dárṣan nú pū́rvo áparo nú darṣat : dvé paváste pári tám ná bhūto yó asyá pāré rájaso vivéṣa. RV. 10. 27. 7.

Previous Scholars: Sāyaṇa: '*pavastaiḥ pavanāya astaiḥ sammārjanītṛṇaiḥ,*' on AV. and '*pavaste pavatir gatikarmā.........mahatvena sarvasyābhibhavanāya gacchantyau* (*dyāvāpṛthivyau*),' on RV. BR.: '*Zeltdecke* oder dergl. AV. 4. 7. 6. du. bildlich von *Himmel und Erde* RV. 10. 27. 7.' Oldenberg, RV. II. p. 227, remarks: "*Pavásta* dunkel. Ungewissheit der auf kombination von AV. IV. 7. 6. und Kauś. 28. 2. beruhenden Gleichsetzung mit *avakara* hat schon Bloomfield S. B. E. 42. 377f. hervorgehoben; ebenso die Schwierigkeit, auf diesem Wege Verständniss unseres st. zu fördern. Unzutreffend Weber, Ind. Stud. 18. 29."

Pāli *potthaka-* (' a cloth made of makaci fibre ', PTS's P.D.) is the regular representative of Sans. *pavasta*(*ka*) and, as we shall presently see, its meaning suits both the occurrences of the latter. In Jātaka IV, p. 251, *potthakam* is explained by *ghana-* or *saṇa-sāṭakam*. From the descriptions of *potthaka-* given in Aṅguttaranikāya p. 246 and Puggalapaññatti p. 33, *saṇasāṭaka-*, ' a texture made of hemp ', appears to be the true reading. It is described there as having an indifferent colour (*dubbaṇṇo*), rough (*dukkhasaṁphasso*), and cheap (*appaggho*)[1] which are exactly the characteristics of a hemp-texture. It would appear that a rough texture of this kind was used as a wrapper just like a blanket, cf. Kauś. 57. 13, *sarveṣāṁ kṣaumaśāṇakambalavastram*, and Puggalapaññatti p. 51, *so sāṇāni pi dhāreti masānani pi dhāreti*, etc.

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[1] *tayo potthakā:—navo pi potthako dubbaṇṇo c'eva hoti dukkhasaṁphasso ca appaggho ca, majjhimo pi potthako dubbaṇṇo c'eva hoti dukkhasaṁphasso ca appaggho ca, jiṇṇo pi potthako dubbaṇṇo c'eva hoti dukkhasaṁphasso ca appaggho ca: jiṇṇaṁ pi potthakaṁ ukkhaliparimajjanaṁ vā karenti saṅkarakuṭe vā naṁ chaḍḍenti.*—Pug. 33.

Accordingly, the RV. verse may be translated: "Thou becamest, thou grewest up, thou didst attain age; now the first one, now the other one has pierced. Two hemp-wrappers (*i.e.*, the heaven and the earth) wrap, as it were, him who has spread beyond this region." And the AV. one, "They bought thee for hemp-wrappers, for tattered cloth and for goat-skin", etc.

Av. *pāṣt-* 'skin of a man', Pers. *post* 'skin', later Sans. *pustaka-* and Pāli *potthaka-* 'a book', form quite a different group of words.

Bloomfield's (SBE. 42, 377 b.) and apparently Sāyaṇa's (AV. 4. 7. 6) identifications of *pavásta-* with *avakara-*, on the ground that the latter word is found with *dūrśa-* and *jarad-ajina-* in Kauś. 28. 2, is without any force, since the words are used in different contexts. *Pavásta-*, *dūrśá-*, and *ajína-* in AV. are referred to as inexpensive means of exchange, while *dūrśa-*, *jarad-ajina-*, and *avakara-* in Kauś. are prescribed as easily lighted fuels.

pr̥ṣṭí-

Previous Scholars: Sāyaṇa:=*parśu-* RV. 10. 87. 10, AV. 2. 7. 5, 4. 3. 5, =*pārśvāvayava-* AV. 2. 32. 2, =*pr̥ṣṭhavaṁśasya abhito vartamānāḥ parśūḥ* 11. 10. 14. BR.: 'rippe (=*párśu*)'. Grill, Henry, Whitney, and other scholars generally follow BR., except when *pr̥ṣṭí-* and *párśu-* come together in the same sentence and where they try to differentiate with 'side' ('flanks', Henry) and 'rib' ('côte', Henry) respectively. Uhlenbeck, Etym. Wört., has: "pr̥ṣṭís f. rippe, vgl. afgh. *puštai* rippe and *parçus* rippe, sichel. AV. *parštis* np. *pušt* rücken gehören nicht hierher, sondern zu *pr̥ṣṭham*. "*Pr̥ṣṭi* denotes not 'rib', which is *parśu*, but a transverse process of a vertebra, and so the vertebra itself", —Ved. Ind., *s.v.* Śarīra. This last one will appear to be the right meaning.

It would appear from the above that scholars are often doubtful as to the precise meaning of *pr̥ṣṭí-*, especially when they have to distinguish between it and *párśu-*. *Pr̥ṣṭí-* is distinguished from *párśu-* in AV. 9. 7. 6, *devā́nām pátnīḥ pr̥ṣṭáya upasádaḥ párśavaḥ*, and 10. 9. 20, *yā́ḥ pr̥ṣṭír yā́śca párśavaḥ*; and from *pārśvá-* in 9. 1. 34, *yā́ḥ pārśvé uparṣánty anuníkṣanti pr̥ṣṭī́ḥ*. In 12. 1. 34, *uttānā́s tvā pratícīṁ yát pr̥ṣṭíbhir adhi śémahe* (addressed to the earth), men are said to lie on the earth, facing upwards, with their *pr̥ṣṭís*. Whitney and Griffith here give a derivative meaning 'stretched out' to *uttāná-*, apparently in order to be consistent with the meaning 'rib'. But *uttāná-* usually means, not only in classical but also in Vedic Sanskrit, 'lying on one's back', 'facing upwards', cf. RV. 10.142.5, *bāhū́ yád Agne anumármr̥jāno nyáṅṅ uttānā́m anvéṣi bhū́mim*, and 10. 27. 13, etc., where *uttāná-* is contrasted with *nyàṅ* 'facing downwards'. In 18. 4. 10 horses are called *pr̥ṣṭivā́haḥ*, which Whitney renders 'back-carrying (?)'. These instances show that *pr̥ṣṭí-* is not the same as *párśu-*, but is either the back itself or some part of the body at the back. GBr. I. 5. 3, just after counting the *párśus*, analyses the spine (*anūka-*) thus: *anūkaṁ trayastriṁśo, dvātriṁśatir hy evai 'tasya pr̥ṣṭikuṇḍīlāni bhavanty, anūkaṁ trayastriṁśam, tasmād anūkaṁ trayastriṁśaḥ*, where it (*viz.*, the spine) is said to have thirty-two rings (?) of *pr̥ṣṭí-* [cf. Suśruta, Śārīra. ch. 5., *pr̥ṣṭhe triṁśat* (*asthīní*)]. The number and the description agree with those of the transverse processes of the vertebra.

From this the meaning was easily widened to indicate the spine or the back itself, as is seen in the case of *pr̥ṣṭivā́haḥ*. Hastyāyurveda of Pālakāpya, which seems to be a fairly ancient work, uses at 3. 9. 55 *pr̥ṣṭau* for *pr̥ṣṭhe*. A similar use is also found in Kalyāṇamandirastotra, Ind. Stud. 14, 386, and Siṁhāsanadvāttriṁśika and Pañcadaṇḍachatraprabandha, *ib.*, 15, 378.

In the light of the above Pāli *piṭṭhi* and *piṭṭhī* (f.), Prāk. *paṭṭhi*, *piṭṭhi*, and *puṭṭhi* (f.), Guj, *puṭh* (f.), Sindhi *puṭhi*, *puṭhī*, Mār. *puṭh*, and H. *pīṭh* (f.), all meaning 'back', are to be traced back to *pr̥ṣṭí-*. Cf. Turner, Dictionary of Nepali, s.v. *piṭh* and Bulletin of the School of Oriental Studies, vol. V. p. 124, s.v. *puštai*. It is also clear now that Av. *parštiš* and nP. *pušt* do really belong to *pr̥ṣṭí-*, not to *pr̥ṣṭha-* as Uhlenbeck thought.

péṣṭra-

yát te riṣṭáṁ yát te dyuttám ásti péṣṭraṁ ta ātmáni : dhātā́
tád bhadráyā pū́naḥ sáṁ dadhat páruṣā páruḥ. 4. 12. 2.

yó naḥ śápād áśapataḥ śápato yáś ca naḥ śápāt : śúne péṣṭram ivā́ 'vakṣāmaṁ táṁ práty asyāmi mr̥tyáve. 6. 37. 3.

Previous Scholars: Sāyaṇa reads *preṣṭham* (=*priyatamam*) at 4. 12. 2 and *peṣṭam* (=*piṣṭam*) at 6. 37. 3. 'Knochen......vielleicht von 1. *piś*'.—BR., followed by Ludwig, Grill, and Griffith. Weber, Ind. Stud. 18, 47, renders with 'Quetschung', and Hillebrandt, Ved. Chrest., vocabulary, remarks: "Ich stelle das Wort zum Wurzel *piṣ*, zermalmen, und vermuthe: losgeschlagenes Stück Fleisch, Fleischfetzen". Bloomfield also renders with 'bone', although not satisfied. Whitney renders the two passages respectively: "What of thee is torn (*riç*), what of thee is inflamed (*?dyut*), is crushed (*?péṣṭra*) in thyself—may Dhātar excellently put that together again, joint with joint", and, "Whoever shall curse us not cursing and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog".

Bloomfield, SBE. 42, 385, has already suggested a connection of *péṣṭra-* with *piśitá-* and *peśí-*, and that, like the other two, it may also mean 'flesh'. In fact all these three words contain the same root *piś-* 'to prepare, make ready (especially meat, by cutting it up and carving it)', followed by different suffixes, *-tra* (Ved. Gr. § 152), *-ta* (ib. § 145), and *-i* (ib. § 131) respectively; cf. *janiḥ* and *ā-jāniḥ*, *jātám*, *janítram* RV. 7. 34. 2, 56. 2 (Sāy.), 'birth': *jan-* 'to be born', *nṛtíḥ*, *nṛttám* 'dance': *nṛt-* 'to dance', *vasitam*, *vastram* 'cloth': *vas-* to clothe', etc. For root *piś-* in this sense, cf. AV. 12. 5. 36, *Śarváḥ kruddáḥ piśyámānā śímidā piśitā́* (*brahmagaví*). The word *piśitá-* itself occurs twice in the AV., at 5. 19. 5, *krūrám asyā āśásanaṁ tṛṣṭáṁ piśitám aśyate*, and at 6. 127. 1, *vidradhásya balā́sasya lóhitasya vanaspate: visálpakasyau 'ṣadhe mó'chiṣaḥ piśitáṁ caná*, where it seems to have a figurative meaning.

This meaning not only suits both the contexts but seems to be required by them. AV. 4. 12., where the first passage occurs, is all about the healing of fractured bones, torn and damaged flesh, etc., cf. v. 3, *sáṁ te māṁsásya vísrastaṁ sáṁ ásthy ápi rohatu*, and v. 4, *ásṛk te ásthi rohatu māṁsáṁ māṁséna rohatu*. In the second passage, a piece of meat offered to a dog would make a better simile than a bone for a man offered to death, for in the former case there is also the suggestion of being completely devoured.

prā́rtha-

anyakṣetré ná ramase vaśī́ sán mṛḍayāsi naḥ: ábhūd u prā́rthas takmā́ sá gamiṣyati bálhikān. 5. 22. 9.

Previous Scholars: "Lies *prá-arthas*, nach PW.: ≫Ausrüstung zur Reise≪; vielleicht aber praedic. zu *takmá*=fortstrebend (vgl. *arthay+pra*), Ludwig: ≫begierig nach der Ferne≪ Hillebrandt: ≫Bereitwillig≪".—

Grill. "The pada-reading in **c** is *pra-árthaḥ ; prá-ar-* would better suit the meaning given 'ready to set out', lit. 'having an object in front'".—Whitney.

Prā́rtha- seems to be a corruption for *prā́rthya-*, 'amenable to supplication', cf. RV. 1. 82. 1**c**,**d**, *yadā́ naḥ sunŕ̥tāvataḥ kára ā́d artháyāsa íd yójā nv Índra te hárī*, and Grassmann, s.v. *arthay-*, meaning (2). This (*prā́rthia-*) is required also by the metre and would save us an awkward resolution and a forced meaning. The loss of *y* is only another instance of the tendency of the AV. mss. to drop the last of a conjunct of three, see instances under *kákutsala-*, to which may be added *akṣ(y)aù* 4. 3. 3 (majority of Wh.'s mss.), *tálp(y)āni* 14. 2. 41**d**, *mekṣ(y)āmi* 7. 102. 1, *rákṣ(y)amāṇaḥ* 18. 4. 70, etc.

bhr̥malá-

yás te sarpó vŕ̥ścikas tr̥ṣṭádaṁśmā hemantájabdho bhr̥maló gúhā śáye: kŕ̥mir jínvat pr̥thivi yád yad éjati prāvŕ̥ṣi tán naḥ sárpan mó'pasr̥pad yác chiváṁ téna no mr̥ḍa. 12. 1. 46.

Previous Scholars: The commentary is wanting on this kāṇḍa. BR: 'adj. beläubt, torpidus'. Wackernagel, I. § 63.*γ*.: 'v.: *bhr̥má-* „Verirrung" *bhr̥mí-, bhŕ̥mi-*, AV. *bhr̥malá*: v. *bhramá-* „Lohe" sp. *bhramati* „schweifen"'. Ludwig, p. 548: "der sarpa, der stechende, mit hartem zahn, der dir von winter erfroren, der sich hin und her schlagelnde im verborgen ligt". Bloomfield: 'The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee' etc. Henry: 'Ton serpent. ton scorpion à l'âpre morsure, | qui englouti par l'hiver git assoupi dans sa cachette' etc. Whitney: "What stinging (*vŕ̥ścika*) harshbiting serpent of thine lies in secret, winterharmed, torpid (*?bhŕ̥malá*); whatever worm, O earth, becoming lively stirs in the early rainy season—let that crawling not crawl upon us; be thou gracious to us with that which is propitious".

The Ppp. reading *bhramalo* suggests that our *bhr̥malá-* may be identical with *bhramara-* 'a humble bee'. Confusion of *ra* and *r̥* in mss. is very common; cf. for instance, *pr̥ṣṭi-* or *pr̥ṣṭhi-* in some mss. for *praṣṭi-* AV. 10. 8. 8, 13. 1. 21, recorded by Whitney in his translation; *kramuka-*, *v. l.* for *kr̥muka-* Kauś. 28. 2; *praśnyam* for *pr̥śnyam* in Dārila's comm. to Kauś. 11. 16; *drati-* for *dr̥ti-* Kauś. 38. 12; ms. Ech *hr̥dam*, PBh *hr̥dayam* for *hradam* ib. 52. 5, etc. Keśava commenting on *yuktayor mā no devā yas te sarpa* (the present verse) *iti śayanaśālorvarāḥ parilikhati*, Kauś. 51. 17, remarks, *atha sarpādisvastyayanam ucyate: sarpa-*

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vṛścika-dvidaṁśamaśaka-bhramara-bhūmikīṭa-kṛmayaḥ; eteṣāṁ bhayaṁ na bhavati, and again under the following sūtra,........ *ahibhaye vṛścikabhaye maśakabhaye bhramarasaṁghe kṛmibhaye* etc. His enumerations, especially the second one, when equated in order of presentation with our verse, show that according to him *tṛṣṭádaṁśmā*= *dvidaṁśa-maśaka-* or *maśaka-* and *bhṛmalá-* = *bhramara-*. For *tṛṣṭádaṁśmā* cf. also AV. 7. 56. 3, *arbhásya tṛpradaṁśíno maśákasyā 'raṣáṁ viṣám*, and Sans. *daṁśa-*, Beng. etc. *ḍā̃ś* 'a gnat'. This makes it clear that in Keśava's time (c. 11th century) either the reading itself was *bhramará-* or *bhramalá-* instead of *bhṛmalá-*, or the latter was understood to be identical with the former. The above verse may accordingly be translated: "The serpent, the scorpion, the harsh-biting (mosquito), the bee of thee, that, pressed (lit., 'ground': *jabh-* 'to grind') by winter lie in concealment; whatever worm, being lively, O earth, stirs up in the early rainy season, let that crawling not crawl on to us, favour us with that which is propitious".

maṇ(n)aú

devā́ imáṁ mádhunā sáṁyutaṁ yávaṁ Sárasvatyām ádhi maṇā́v acarkṛṣuḥ: Índra āsīt sīrapatiḥ śatákratuḥ kīnā́śā āsan Marútaḥ sudā́navaḥ. 6. 30. 1[1].—V.l., *manā́v-*.

ní tigmám abhy àṁśúṁ sídad dhótā manā́v ádhi: juṣāṇó asya sakhyám. RV. 8. 72. 2.

áyukta sū́ra étaśaṁ pávamāno manā́v ádhi: antárikṣeṇa yā́tave. ib. 9. 63. 8.

rā́jā medhā́bhir īyate pávamāno manā́v ádhi: antárikṣena yā́tave. ib. 9. 65. 16.

Previous Scholars: All have taken *manāú* (or *-ṇaú*) as if identical with *mánau* 'man' or 'Manu' (loc.), although some, like Whitney, are not quite satisfied.

The accent indicates that *maṇ(n)aú* may be altogether different from *mánu-;* and *maṇ(n)ā́v ádhi* with verbs like *acarkṛṣuḥ* 'ploughed', *sīdat* 'sat', *pávamānaḥ* 'being purified', suggests that it may refer to some place or plot of land on which these actions could be performed. Now, Beng. has a word *mānā* (< * *maṇyā* ?) which means 'a fertile piece of land on either side of a river' (so near that it is often flooded when the river is full). Cf. also *maṇí-rūḍhaka-*, synonym of *śimbidhānya-* (podded grain, such as pulses) Kalpadrukośa p. 142, 89, *śimbidhānyaṁ jalaklinnaṁ sāṅkuraṁ maṇirūḍhakam.* The application of such a meaning to the first verse, where the river Sarasvatī (cf. TB. reading *-svatyās*) is mentioned, is clear, while the other three verses relate to Soma, who is frequently connected with the river or river-bank; cf. in the same hymns, *duhánti saptaí 'kām úpa dvā́ páñca sṛjataḥ : tīrthé síndhor ádhi svaré*, 8. 72. 7; *tám īṁ mṛjanty āyávo háriṁ nadī́ṣu vājínam : índum Índrāya matsarám*, 9. 63. 17; *yá ārjikéṣu kṛ́tvasu yē mádhye pastyā́nām : yé vā jáneṣu pañcásu* (*sómāsaḥ sunviré*), 9. 65. 23; also 9. 76. 1, 8. 96. 14, 15, etc.[1]

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[1] "It occurs also in TB. (ii. 4. 87; exactly repeated in ĀP. ÇS. VI. 30. 20; PGS. iii. 6. 1.), MB. (ii. 1. 16), and K. (xiii. 15). The TB. version begins with *etám u tyám mádh-* (so MB. also), and it gives in **b** *sárasvatyās* and *manā́v*".—Whitney.

madhyamaśír

yásyā 'ñjana prasárpasy áṅgam aṅgaṁ páruṣparuḥ : táto yákṣmaṁ ví bādhasa ugró madhyamaśī́r iva. 4. 9. 4 = RV. 10. 97. 12, VS. 12. 86 with v.l., *yásyau 'ṣadhīḥ prasárpatha* in **a**, and *bādhadhva* in **c**.

Previous Scholars: Sāyaṇa: '*madhyame antarikṣasthāne śete saṁcaratīti madhyamaśīḥ vāyuḥ*', or, '*arir mitram arer mitram iti nītiśāstroktarājamaṇḍalamadhyavartī rājā*' (AV.), and, '*madhyamasthāne vartamāno rājā*' (RV.). BR.: 'etwa *intercessor*'. Grassmann: 'wol; *der in der Mitte sich lagernde* als Bezeichnung etwa des Heer-führers'. Whitney: "*Madhyamaçī́* is of obscure meaning; 'arbiter', as conjectured by BR. seems very implausible [BR. express their conjectural meaning by the Latin word *intercessor*; by which, I suspect, they intend, not 'mediator', but rather 'adversary' or 'preventor' of the disease, which would be plausible enough]; more probably 'midmost man', like *madhyameṣṭhā́* or chief (see under iii. 8. 2.), and *madhyamaçī* used especially of the leader about whom his men encamp, for his greater safety, in the night".

In the simile in the second half we have on one side, 'thou drivest away disease'—a subject, an object, and a verb—, while on the other side apparently only the subject (*madhyamaśī́r*) and the verb (the same *vi-bādh-*). This suggests that we have probably to split up *madhyamaśír* into two words, *mádhyam*, acc. sing. of *mádhya-* 'the central part', and *aśír*, nom. sing. of **aśír* (for accent and gender cf. *vandhúr-*), probably 'a boring instrument' or 'awl' as will appear from the following correspondences. Walde, Idg. Wört., *s.v.* ak̑ (z. T. auch ak-) ,, scharf, spitz, kantig; Stein ", gives a detailed account of words formed with this element, of which those formed with *-l* (p. 29) seem to be identical (at least some of them) with our **aśír-*: "arm. *aseɫn* ,, Nadel ", aksl. *Os(ъ)la*, ,, Wetzstein ", ags. *egle* pl. ,, Ährenspitzen, Grannen ", engl. *ails* ,, Grannen ", ahd. *ahil* m. ,, Ähren-spitze, Granne ", nhd. (dial.) *agel*, *ägel* ,, festuca " und Achel; acymr. *ocolin* ,, cos ", ncymr. *agalen*, und *(h)ogalen*, nbret. *higolen* ,, Wetzstein "; lat. *aculeus* ,, Stachel "; anord. *sođ-āll* ,, Fleischgabel "; cymr. *ebill* ,, Bohrer " corn. *epill hoern* ,, clavus ", mbret. *ebil* ,, Pflock, Stiff, Nagel "."

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[1] Cf. Punj. *maṇḍ* 'low moist ground on the bank of a river or stream', which cannot in the ordinary way come from the same source as Beng. *mānā*, and Telugu *manu* 'earth, soil'.

Assuming this modification of the text and meaning of **aśír-*, Whitney's translation may be modified: "Of whomsoever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the *yákṣma* 'as a sharp boring instrument the middle portion (of anything, by cutting a hole)'".

mū́ra- —*mū́radeva-*

1. *mū́ra-*

yā́ śaśā́pa śápanena yā́ 'gháṁ mū́ram ādadhé: yā́ rásasya háraṇāya jātám ārebhé tokám attu sā́. 1. 28. 3 =4. 17. 3.

Mū́ra- has been rightly identified with *mū́la-* 'root', but the import of **c** seems to have been misunderstood. Thus the commentator takes *mū́ram* as adj. of *aghám*, meaning either *ādibhūtam* or *mūrchākaram*, and reads *ādade* (=*parijagrāha, kṛtavatī 'tyarthaḥ*) for *ā dadhé*; Grill, '....hat gift'ge Wurzel angewandt'; Whitney, '..that hath taken malignity as her root (? *mū́ra*).' As, however, *ā dhā-* usually means 'to lay', 'to deposit', 'to bury or impregnate', cf. RV. 9. 19. 5, *kuvíd vṛṣaṇyántībhyaḥ punānó gárbham ādádhat*, and roots are mentioned as having been used for sorcery, cf. *mūlakṛ́t-* in *yáh kṛtyākṛ́n mūlakṛ́d yātudhā́no* 4. 28. 6, and *mūlín-* in *kṛtyākṛ́taṁ* *valagínaṁ mūlínaṁ śapatheyyàm* 5. 18. 12, the rendering should rather be, 'that hath buried the wretched root'. Cf. 5. 18. 8, *yā́ṁ te kr̥tyā́ṁ kū́pe 'vadadhúḥ śmaśāné vā nicakhnúḥ*, or 10. 1. 18, *yā́ṁ te barhíṣi yā́ṁ śmaśāné kṣetré kr̥tyā́ṁ valagáṁ vā nicakhnúḥ*.

2. *mū́radeva-*

áyodaṁṣṭro arcíṣā yātudhā́nān úpa spr̥śa jātavedaḥ sámiddhaḥ : ā́ jihváyā mū́radevān rabhasva kravyā́do vr̥ṣṭvā́ 'pi dhatsvā 'sán. 8. 3. 2=RV. 10. 87. 2.

párā śr̥ṇīhi tápasā yātudhā́nān párā 'gne rákṣo hárasā śr̥ṇīhi : párā 'rcíṣā mū́radevāñ chr̥ṇīhi párā 'sutŕ̥po abhí śóśucānaḥ. 8. 3. 13 (=10. 5. 49)=RV. 10. 87. 14.

Índra jahí púmāṁsaṁ yātudhā́nam utá stríyaṁ māyáyā śā́śadānām : vígrīvāso mū́radevā r̥dantu mā́ té dr̥śant sū́ryam uccárantam. 8. 4. 24=RV. 8. 104. 24.

Previous Scholars: Sāyaṇa: =*māraṇakrīḍā rākṣasāḥ* (8. 104. 24), *mūḍhadevān mārakavyāpārān* (10. 8. 2), *māravyāpārān* (ib. v. 24) on RV., and, *mūlena auṣadhena dīvyanti*, or *mūḍhāḥ santo dīvyanti te* (8. 3. 2), *māraṇena karmaṇā dīvyantīti* (v. 13), *māraṇakrīḍā mūlena viṣauṣadhyā dīvyantīti vā* (8. 4. 24) on AV. BR: '=*mūladeva* Kâç, zu P. 8, 2, 18, Vârtt. 2, Bez. *gewisser Unholde.*' Grassmann: 'Bezeichnung dämonischer Wesen oder ihrer Verehrer.' Whitney: 'falseworshippers.' Henry renders with 'demons' or 'impies', but remarks in his commentary to 8. 3. 2 that it is probably a possessive compound with *mū́ra-* 'root', and not *mūrá-* 'foolish', as the accent on the first member shows.

As Henry has already pointed out, the accentuation shows that the first member in *mū́radeva-* is *mū́ra-* 'root', thus the word meaning, 'having the roots as one's god'. In view of the importance of the use of roots in sorcery, as seen under *mū́ra-*, this implies simply that the sorcerers were so called because they were devoted to and expected everything from the roots just as much as the R̥ṣis did with regard to the gods. That roots were actually worshipped as fetish and their worshippers were later confused with demons, as Henry would suggest, does not seem to be a necessary implication.

vrā́-

Venás tát paśyat paramáṁ gúhā yád yátra víśvaṁ bhávaty ékarūpam : idáṁ pŕ̥śnir aduhaj jā́yamānāḥ svarvído abhyànūṣata vrā́ḥ. 2. 1. 1.

sánn úchiṣṭe ásaṁś co 'bhaú mṛtyúr vā́jaḥ prajā́patiḥ : lokyā́ úcchiṣṭa ā́yattā vráś ca dráś cā́ 'pi śrīr máyi. 11. 7 (9). 3.

stámbhīd dha dyā́ṁ sá dharúṇaṁ pruṣā́yád ṛbhúr vā́jāya dráviṇaṁ náro góḥ : ánu svajā́ṁ mahiṣáś cakṣata vrā́ṁ ménām áśvasya pári mātáraṁ góḥ. RV. 1. 121. 2.

svásā svásre jyā́yasyai yónim āraig ápaity asyāḥ praticákṣyèv : vyucchántī raśmíbhiḥ sū́ryasyā́ 'ñjy aṅkte samanagā́ iva vrā́ḥ. Ib. 1. 124. 8.

pū́rvām ánu práyatim ā́dade vas trín yuktā́ṅ aṣṭā́v arídhāyaso gā́ḥ : subándhavo yé viśyà iva vrā́ ánasvantaḥ śráva aiṣanta pajrā́ḥ. Ib. 1. 126. 5.

té manvata prathamáṁ nā́ma dhenós tríḥ saptá mātúḥ paramā́ṇi vindan : táj jānatír abhyànūṣata vrā́ āvírbhuvad aruṇír yaśásā góḥ. Ib. 4. 1. 16.

góbhir yád īm anyé asmán mṛgáṁ ná vrā́ mṛgáyante : abhitsáranti dhenúbhiḥ. Ib. 8. 2. 6.

samudrā́d ūrmím úd iyarti Venó nabhojā́ḥ pṛṣṭháṁ haryatásya darśi : ṛtásya sā́nāv ádhi viṣṭápi bhrā́ṭ samānáṁ yónim abhyànūṣata vrā́ḥ. Ib. 10. 123. 2

Previous Scholars: Sāyaṇa on RV. gives various meanings to this word: 'night' or 'dawn' (1. 121. 2), *samyagananahetava āpaḥ, samanāḥ, tā gaccantīti samanagā vidyutaḥ, vrā vrātāḥ, vidyutsaṁghā iva* (1. 124. 8), *vriyanta iti vrāḥ vrātāḥ takāralopaś chāndasaḥ* (1. 126. 5), *vrā ity uṣaso nāma* (4. 1. 16), and *vrā varitaro jālādibhir upāyair nirundhānā vyādhāḥ* (8. 2. 6). On AV. 2. 2. 1 he has *vrāḥ*= either *āvṛtātmānaḥ prajāḥ*, or, *vriyamāṇāḥ....apaḥ*, and on 11. 7 (9). 3, *vraḥ vārako varuṇah draḥ drāvakaḥ amṛtamayaḥ somaḥ*. Geldner, Trans. of RV. p. 149. n., summarises the opinions of leading modern scholars and gives his own opinion: "*vrā́* nach Roth: Haufe, Schar, nach Pischel: Weib, nach Bergaigne (40. h. 14) femelle en rut oder femme amoureuse. Dies wohl richtig. *vrā́* ist das Lockweibchen. In 8. 2. 6. bezeichnet es die weiblichen Locktiere, mit denen Jäger das Wild einfangen wie die Sänger den Indra. 1. 124. 8 sind die Frauen gemeint, die auf die Hochzeit gehen um Männer einzufangen (vgl. AV. 6. 60); 1. 126. 5 mit dem Beiwort *viśyā́ḥ* die Hetären (δημόσιαι παιδίσαι); 4. 1. 16; 10. 123. 2; AV. 2. 1. 1. die Lockstimmen der Sänger, wobei das Bild der nach dem Stier brüllenden Kühe festgehalten wird. 1. 121. 2. ist das den Büffel lockende Weibchen, das Indra als der Büffel für sich selbst erzeugt hatte, gemeint, also eine *māyā*". Whitney renders with 'troops', although he refers to Pischel's interpretation.

Pischel's view (and evidently also that of Bergaigne and Geldner) that *vrā́-* means 'a woman', Ved. Stud., II. 131 and 313–322, rests on the following: (1) corresponding to *samanagā́* *iva vrā́ḥ* RV. 1. 124. 8. there are RV. 4. 58. 8, 6. 75. 4, 7. 2. 5, 10. 86. 10, 10. 168. 2, etc., where women are said to go to a *sámana*, which is shown to have been a kind of festive gathering; (2) in RV. 1. 121. 2, like *ménām áśvasya* and *mātáraṁ góḥ*, *vrā́-* should also refer to a female animal, namely, that of the *mahiṣáḥ*; (3) in RV. 8. 2. 6 there may be a reference to capturing elephants with the help of a she-elephant, *vrā́ḥ* standing for *vrā́bhiḥ* (he refers to Bergaigne, Mélanges Renier p. 88ff.); (4) in 1. 126. 5 *viśyā́ḥ* 'belonging to the people (*víś-*)' qualifying *vrā́ḥ* may make it equivalent in sense to *veśyā-* 'courtesan'; and (5) in the phrase *abhy ànūṣata vrā́ḥ* the word may stand for the 'prayers', which are often compared to women.

Against this may be considered the following: (1) corresponding to *samanagā́ iva vrā́ḥ* RV. 1. 12. 48 and *viśyā́ iva vrā́ḥ* ib. 1. 126. 5, we have *samanagā́ aśucaj jātávedāḥ* ib. 7. 9. 4 (cf. Pischel, *loc. cit.*, p. 315) and *víśa ā́ kṣeti viśyó víśaṁ* ib. 10. 91. 2, the only other recorded instances of *samanagā́-* and *viśyā́-*, both referring to 'fire'; (2) the meaning of *vená-*, with which *vrā́ḥ* appears in AV. 2. 1. 1 and RV. 10. 123. 1 is uncertain; sometimes the word appears as an epithet (=*medhāvin-* 'wise' Naigh. 3. 15., 'eager', 'loving', BR.), at others as a particular deity. In the latter case it is particularly associated with the sun, cf. RV. 1. 83. 3, *tátaḥ sū́ryo vratapā́ vená ā́jani*, ib. 10. 123. and particularly v. 1, *ayáṁ Venáś codayat pŕ̥śnigarbhā jyótirjarāyū rájaso vimā́ne: imám apā́ṁ saṅgamé sū́ryasya śíśuṁ ná víprā matíbhī rihanti*, and AV. 2. 1. 1 and 4. 1. 1 which seem clearly to refer to the rising of sun and the consequent unravelling of the universe, erstwhile immersed in darkness. Apparently on these rest the statements of Nir. 1. 7., ŚBr. 7. 4. 1. 14, etc., that it means the 'sun'. The root *ven-* 'to long for' seems identical with Av. *vaen-* 'to see' and in the latter sense *vená-* may certainly refer to the sun as the 'observer'; (3) *abhy ànūṣata* may as well be the 3rd aor. plur. of *uṣ-* 'to burn' (cf. *úṣ-*, *uṣás-* 'dawn' which would be intended by *vrā́ḥ* in this case) with *abhí* and *ánu*; and (4) *mr̥gáṁ ná vrā mr̥gáyante* in RV. 8. 2. 6 may refer to the chasing of wild beasts with 'firebrands' in hunting, reading *vrā́* (inst. sing.) instead of *vrā́ḥ* or understanding it with Pischel as elliptical for *vrā́bhiḥ*.

The above suggests that 'glow' either of fire or of dawn, is perhaps the true meaning of *vrā́-* and this is also supported by the I.-E. element **u̯r̥-* (or **u̯l̥-*) 'to burn', found here as well as in the following: *ulkā́-* 'firebrand' or 'meteor', *ulkuṣí-*(*mant-*) and *ulmuka-* 'firebrand', *ulbaṇa-* 'hot' Vj. 196, 17, *várcas-* 'splendour'; old HG. *walm* 'warm', old Bulg. *varь* 'glow-heat', *variti* 'to cook', Lith. *isz-vora* 'soft boiled vegetable food', Lett. *wārs* 'soup', *wārīt* 'to cook'—Leskien, Alt. Bulg. Element. p. 13—old Slav. *varŭ* 'heat' *vrěti* 'to cook, to be hot', *vrutŭ* 'hot', Lith. *vìrti* 'to cook'—Kluge. Etym. Wb. d. deutsch. Sprache, s.v. *warm*—etc. Cf. also Walde, s.v. 3. *u̯er-*, p. 269.[1]

samuṣpalā́-

saṁvánanī samuṣpalā́ bábhru kályāṇi sáṁ nuda: ámūṁ ca mā́ṁ ca sáṁ nuda samānáṁ hr̥dayaṁ kr̥dhi. 6. 139. 3.

Previous Scholars: Sāyaṇa hazards a conjecture, *samuṣpalā samyak uptaphalā satī.* Whitney: "A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same". He remarks, "The mss. hardly distinguish *sy* and *sp*, but ours, in general, seem as distinctly as the case admits, to read *samuṣyalā́* in a; yet SPP. has *-uṣpa-* (noting one ms. as reading *-uṣya-*), and, as he has living scholars among his authorities, the probability is that he is right. Save here and at XIV. 1. 60. (*úṣyalāni* or *úṣpa-*), the word appears to be unknown".

Samuṣpalā́- is probably identical with * *samut-sparā́-* 'conquering' (: *spr̥-* 'to conquer'), entailing a loss of final unexploded *t* before *s* as in *ut-sthā-: *uṣṭhā-:* Vern. *uṭh-*. See Turner, Bulletin of the School of Oriental studies, V, p. 130f. Compare *jáyantī* and *spáraṇī* in 5. 5. 3, *vr̥kṣáṁ vr̥kṣam ā́ rohasi vr̥ṣaṇyátī 'va kanyálā: jáyantī pratyātíṣṭhantī spáraṇī nā́ma vā́ asi*, with *saṁvánanī* 'winning over' and *samuṣpalā́* in the above verse.

Úṣpala- 'framepieces of a bedstead' in 14. 1. 60, *Bhágas tatakṣa catúraḥ pā́dān Bhágas tatakṣa catvā́ry úṣpalāni: Tváṣṭā*

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[1] Walde, *loc. cit.*, tries to show that the meaning, in the Baltic and Slavonic languages, 'to be hot' etc. came from 'to cook'< 'to stir'< 'to mix water'< *u̯er-* 'to make wet', and suggests that Arm. *vaṙem* 'I light', *vaṙ* 'burn' and Germ. *warm* are to be separated from them. He does not take into account the Sans. examples amongst them.

pipeśa madhyató 'nu várdhrān sā́ no astu sumaṅgalí, seems to be altogether a different word from the above. It can, however, hardly be different from *utpala-* in Kauś. 35. 26, *dīrghotpale 'vagr̥hya saṁviśati* and 36. 7, *śayanapādam utpale ca*, the former of which the commentators explain, *maṁcakeśe* (??) [prob.- *keṣe*, the (side-)poles of the bedstead] *adhaḥ kr̥tā* (? *-tvā*) *tatra saṁviśati* (Dār.), and *khaṭvām adhomukhapaṭṭikāṁ gr̥hītvā* ......*svapiti* (Keś.). Assuming *utpala-* to be the correct form, the appearance of *uṣpala-* can be explained as coming first through a Prakritic tendency to *uppala-* and then by ms. corruption becoming *uṣpala-*. Other instances of *pp* (प्प) appearing as *ṣp* (ष्प) are found elsewhere, cf. Whitney's remarks with regard to *pippalí-* at 6. 109. 1 and *píppala-* at 9. 9. 20.

suśīma-

lā́ṅgalaṁ pavīrávat suśī́maṁ somasátsaru: úd íd vapatu gā́m áviṁ prasthā́vad rathavā́hanaṁ pī́varīṁ ca prapharvyàm. 3. 17. 3.

Previous Scholars: Sāyaṇa: '*karṣakasya sukha-karam.*' BR. suggest emendation to *susīmam* 'having a good furrow'. For *somasátsaru* (p. *somaśat-saru*, VS., MS., KS., and Vas. Dh. *-pit-saru*, Ppp. *-pitsalam*), which Whitney considers impracticable, Weber conjectures a noun *uman* 'strap' and emends to *soma* (=*sa-uma*) *satsaru* 'with strap and handle'. For the rest and *variæ lectiones* see elaborate discussion of the verse by Whitney, who renders: "Let the plow (*lā́ṅgala*), lance-pointed, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, sheep, an ongoing chariot-frame, and a plump wench".

Suśīma- in ŚBr. 6. 44. 3, where it is used to explain *suṣad-*, evidently contains the root *śī-* 'to lie', see BR. It also appears in Kauś. 76. 23, *iṣe tvā sumaṅgali prajāvati prajāvati suśīma iti prathamam*, in the following sūtra (the same expression), and in 77. 6, *samr̥chata svapatho 'navayantaḥ suśīmakāmāv ubhe virājāv ubhe suprajasāu*, etc. Bloomfield (suggested also by BR.) emends in all these cases to *susīma-*, but if *suśīla-* is substituted for *suśīma-* the meaning suits all right. *Śīma-* and *śīla-* 'habit' thus appears to be parallel formations with *śī-* 'to lie', originally meaning simply 'inclination'. In the above verse *suśīma-* probably refers to the inclination of the pole to the stump of the plough.

As most of the verses of this hymn are found also in different texts (Ppp., RV., VS., MS., TA., TS., Vas. Dh.) but nowhere in the same order or all together, it is possible that this verse is culled from a different context and *soma* may well be a vocative and *sátsaru=sát-tsaru-* ‘well-handled’. With this understanding, which does not require change of accent or any other supposition, the verse may be translated: ‘Let the plough, furnished with a lance (*i.e.*, the share), well-inclined, of a good handle, O Soma, turn up’, etc.

In this connection may be considered RV. 10. 93. 14, *prá tád duḥśíme pŕ̥thavāne vené prá rāmé vocam ásure maghávatsu: yé yuktvā́ya páñca śatā́ 'smayú pathā́ viśrā́vy eṣām*, where both *duḥśíma* and *pŕ̥thavāna-* have been considered proper names. Now King Vena, who is notorious in tradition as a perpetrator of evil deeds (cf. Sörensen's Index to MBh., *s.v.* Vena, and W. Kirfel, Das Purāṇa Pañcalakṣaṇa p. 145f., 15–17; 234f. 10–33; 251, 3–10), had a son called Pr̥thu. Thus, with the above meaning of *śíma-*, *duḥśíma-* ‘evil-disposed’ may well be his epithet, while *pŕ̥thavāna-* may mean ‘having Pr̥thu (as a son)’ —see suffix *-āna* under *párśāna-*—and thus be another epithet.[1]

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[1] The above was approved by the University of London as a thesis for the degree of Doctor of Philosophy in July, 1930.

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